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The Outlook

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NEW SERIES OF THE CHRISTIAN UNION

Volume 50 For Week ending 1 December, 1894 Number 22

THE forces personified as "Wall Street" have again treated in an unfriendly way the financial recommendations of the Administration. A year ago last August, when the Administration was urging the necessity of repealing the Sherman Act lest our silver and paper currency should depreciate, the country was surprised to learn that silver and paper currency were selling on Wall Street at a premium of one per cent. over gold. Last week, when the Administration issued its call for bids for the new bonds, the sole ostensible object of which was to prevent a premium on gold, the country was amused to learn that on Wall Street a premium on gold had been the result. The cause of the premium was, in a sense, the same this year as last. In both cases there was a peculiar demand for a certain kind of currency. Last year it was for money for retail payments, and gold could not be used because it is not coined in small denominations. This year there was a demand for money for the bond purchases, and other currency than gold could not be used because excluded by the terms of the call. In neither case was the premium on the Street insisted upon by any except dealers in coin. The premium paid last week was rarely if ever in excess of ⅛ of one per cent. But even this premium was an absurdity, for the holders of Government paper money (except silver certificates) had only to present their money at the Treasury to get gold for it. Yet the report had gained credence that those who drew gold from the Treasury would be blacklisted when their bids were received. The proposals for the bonds were opened on Saturday last. The aggregate amount bid was three times the amount offered. The price offered by most of the bidders was approximately 117, which means that the new loan will be floated at a little less than three per cent. The details of the successful bid and the award are given in another column.

❀

The refusal of the pardoning power in Massachusetts to release five officials of the New York, New Haven, and Hartford Railroad, including Superintendent J. C. Sanborn, of the Plymouth division, now serving terms of four and two months' imprisonment for participation in riots, is a healthy manifestation of the impartiality of law. The riots occurred at Abington in August, 1893, the railroad officials, with the aid of a gang of Italians, resisting by force the laying of electric railroad tracks across the tracks of the Old Colony system, and tearing them up when laid. A free fight ensued between the railroad gangs, townspeople, and bystanders, in the course of which shovels and pickaxes were used freely, pistols were fired, and the town hose was turned on the crowd. About twenty persons were more or less injured, two receiving bullet wounds, and damage to property approximating $2,000 was done. Several arrests led to a truce, and the issuing of an injunction against the railroad officials ended the conflict. The movement for a pardon was strong and influential, general petitions being largely signed and corporation and political influence brought to bear. The arguments used were that the prisoners were citizens hitherto of the highest standing; that they acted under the orders of their superior officers; that men should not suffer for loyalty to their employers; that they fought only in self-defense; that full reparation had been made to all claiming injury; and, finally, that the plea of *nolo contendere*, which prevented a trial by jury, was made under the impression, evidently based upon a misunderstanding between counsel, that the punishment was to be a fine. In opposition to the pardon were protests from some labor organizations, the counsel for the town of Abington, the Old Colony Congregational Club, and a few individuals. The Executive Council, in whom the pardoning power is vested in Massachusetts, refused pardon by the close vote of 5 to 4, Lieutenant-Governor Wolcott giving the deciding vote. The decision, like the sentence, is most gratifying. It is, of course, unfortunate that men of good character should suffer the ignominy of imprisonment for obedience to their employers; but, if the strong right arm of law is to retain the respect of the people, as it must if the Republic is to endure, the lesson must be taught, and in these days cannot be taught too emphatically, that violation of law, whether it be by the agents of corporations or by the agents of labor unions, will surely be punished. One of the greatest of our National dangers is that the disposition among sections of the community to lose respect for law, and discredit its impartiality, may increase. A case like this must have a broad and beneficent influence in the opposite direction.

❀

The fight against public gambling in Chicago has not been of the spasmodic order. When, at the mass-meeting called in September by the Civic Federation, the Corporation Counsel declared that the Mayor had ordered all public gambling-houses closed, and pledged that they should "remain closed" so long as he remained Mayor, the Civic Federation did not suspend its work. The results of its later investigations were embodied in a letter to the Mayor published the beginning of last week. After reminding the Mayor of the pledges given, the letter set forth that most of the gambling-houses, at his command, closed for a time, but had reopened, and that again "a condition shocking to civilization existed—that of officers and appointees selected and paid by the people to execute and administer the laws constituting the chief obstacle to their enforcement." Mayor Hopkins in his reply claimed that the charges were partisan and false. He did not, as he should have done, promise to remove all officials negligent in enforcing the law; but, to his credit it must be said, he did show a real concern that the public should not believe him indifferent to the continued suppression of gambling. The issue joined between the Civic Federation and the administration is now one of fact, and the Federation needs only to

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convince the public of the exact truth of its charges to make the Mayor's position intolerable. That the Federation will push forward the work of substantiating its charges there is no reason to doubt. Fortunately, the constituency of the Federation is such as to answer the Mayor's charge of partisanship. The only active politician among the three members of the committee which now arraigns the administration is a Democrat, and the membership of the club is so far from being partisan that it includes not only members of the two old parties, but also Populists, Socialists, and Prohibitionists, who recognize the elementary importance of purifying the municipal administration in order to make it trustworthy for larger powers.

❀

The Civic Federation's work is educational as well as administrative. Never before has a labor congress of so much importance been assembled in this country as that just held under its auspices to discuss arbitration and conciliation. Among the speakers were the Hon. Joseph D. Weeks, editor of the "American Manufacturer and Iron-Worker;" Mr. M. M. Garland, the President of the National Iron and Steel Workers; Mrs. Josephine Shaw Lowell, of this city; Miss Jane Addams, of Hull House, Chicago; Labor Commissioner Carroll D. Wright; Professor Henry C. Adams, of Michigan University; Mr. Samuel Gompers, President of the American Federation of Labor; and Mr. W. H. Sayward, President of the National Association of Builders. What was most striking about the papers was not the common consent that mediation and arbitration (whether voluntary or compulsory) are the economical and moral methods of settling trade disputes, but the unanimous recognition that trades-unionism is essential to mediation and arbitration. The Hon. Joseph D. Weeks, of Pittsburg, put the case for trades-unionism as strongly as any of the trades unionists. "The assumption," he said, "that the right to decide questions that arise between employers and employees rests with the employers alone, [and that] labor's only choice is to accept or go elsewhere, . . . is a monstrous doctrine. It means slavery or starvation. . . . I believe that trades-unions are necessary." When representatives of the capitalists can speak in this way of the necessity of combinations among their employees, there seems less danger than before that the two classes of our citizens should drift hopelessly apart.

❀

The members of the Corrigan wing of the Roman Catholic Church are doing what in them lies to develop the spirit of Know-Nothingism in this country. Those who recall the previous appearance of that spirit will remember how largely it had its excuse in Archbishop Hughes; the parallel between that epoch and this is not difficult to trace. Father Ducey has, in common with most good citizens of the metropolis, taken great interest in municipal affairs, and has attended with considerable regularity the proceedings of the Lexow Committee. It is said that his mere presence there has operated to prevent some intended perjuries, and that to this fact may be traced Tammany's objection to his presence. That objection was immaterial until it found expression in an extraordinary letter from Archbishop Corrigan, who has heretofore shown his willingness to give aid and comfort to Tammany Hall. In this letter, written just after the election, the Archbishop declares that "an honest Catholic layman would blush to go to such an assemblage as the Lexow Investigating Committee," that he "would not have allowed any other priest of the diocese to exhibit such conduct," and he gives Father Ducey "canonical admonition to abstain in future from going to the sessions of the Lexow Committee without permission in writing from me." The reply of Father Ducey is keen and defiant. He believes that "the greatest opportunity Heaven has thus far given the Catholic Church since the days of our Lord and his Apostles has been sacrificed in the city of New York," by the failure of the Church to act courageously in opposition to municipal corruption; honors Dr. Parkhurst for his bravery; rejoices that he himself has for twenty-five years protested against the corruption of Tammany; hints, not vaguely, at the possession of "manuscript evidence from the very highest authority" implicating the loyalty of the Archbishop to the Holy See; and calls on him to "inform me under what canonical rules you forbid my presence at any further sessions of the Lexow Committee." We are not an authority on the canons of the Roman Church; but it looks as though the Archbishop, angered by the defeat of his allies, had exceeded his authority, and will find it difficult to enforce his prohibition.

❀

By a curious and significant coincidence, while Archbishop Corrigan publicly rebukes Father Ducey for helping the anti-Tammany campaign in New York City, Bishop McQuaid, of Rochester, in a sermon which would be called a political harangue if it had not been delivered by a Bishop and in a cathedral, denounces Archbishop Ireland for aiding in the anti-Hill campaign in this State, by his interviews and addresses for good government. But the New York Bishop unskillfully lets out the secret of his hostility to the Archbishop, by bitterly condemning him for interesting himself in favor of the election on the Board of Regents of Father Malone, who, our readers will remember, was elected when Bishop McQuaid was himself an unsuccessful candidate. His respective characterization of himself and his successful rival would hardly be thought to be in good form, if it did not come from a Bishop; but we may nevertheless thank him for his definition of the issue involved in that election, as one between a candidate who would have protected the Catholic schools and academies, and one who was opposed to the parochial school system and in favor of the public school. It is not possible to read either the sermon of Bishop McQuaid or the correspondence between Archbishop Corrigan and Father Ducey and not realize anew the tremendous blunder and the wicked injustice of the miscalled American Protective Association, which involves all Roman Catholics in a common condemnation. There are no worthier members to be found for any association for the protection of true Americanism than Father Ducey and Archbishop Ireland.

❀

Our readers will remember that at the last meeting of the Presbyterian General Assembly it was proposed that all the theological seminaries be brought under the direction of the General Assembly, and that measures be taken to secure the necessary changes in their charters. Of course this required the consent and co-operation of the seminaries. It is now reported, apparently on good authority, that Auburn Theological Seminary, one of the most influential institutions connected with the Presbyterian Church, and the Presbyterian Seminary in Chicago, probably the most influential one west of the Alleghanies, have voted that it is inexpedient to change the charter of their institutions, or transfer in any respect the control of them from their Board of Trustees to the Assembly of the Church. Our readers do not need to be told that we think this position is very wise. The action of the Presbyterian General Assembly in its last three sessions has not been such as to win for that body general confidence in its fitness for the delicate

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and difficult task of administering the affairs of educational institutions.

❀

One thing was conclusively settled at the annual football game between Yale and Harvard, played last Saturday at Springfield—namely, that the intercollegiate game, as it is now indulged in, must be either radically reformed or resolutely suppressed by college authorities. This is not the opinion of enemies of the game, but of football enthusiasts and experts. The Outlook has never joined in undiscriminating condemnation of football, but we believe that it is impossible for any fair-minded and reasonable man who saw the contest at Springfield, or who reads the report of it given elsewhere in this issue by a staff correspondent of The Outlook, to deny that it was brutal in its results to the players and brutalizing in its effects on the spectators. We believe the game as it was played Saturday is open to the most serious indictment on the latter count; the rancor, malice, heartburnings, and wild, intemperate excitement which every spectator was conscious of on Saturday, even if they are aroused only for an afternoon, are not to be lightly passed over. This is not a question of pouring contempt on physical prowess; physical prowess is something to be cultivated and admired, as it has been admired from the days of Achilles and Odysseus, of Samson and David, down to the present day. It is a question of savagery versus civilization, and the real friends of sane and healthful athletic sports and contests, among whom The Outlook wishes to be counted, will welcome the prompt and rigorous action which it is to be hoped the faculties of the small colleges as well as of the great universities will take to suppress what has become the National evil of football. It must be said that, if college authority does not assert itself in suppressing this football evil, it will be justly subjected to the condemnation which is now visited upon the "coaches," rule-committees, and undergraduate players who, in spite of promises of reform, have given us this year the most violent exhibition of football that has ever been seen in an American intercollegiate game

❀

Now that the Czar is at length buried, the interest of Europe centers on the policy of his successor, and there are some indications that that policy, while perhaps not less peaceful, will vary in important directions from that which, in a general way, allied Russia in terms of unformulated but genuine friendship with France. A noticeable hostility, expressed through the newspapers, has suddenly sprung up between Germany and England, and in Germany articles in some newspapers have weight because they are supposed to be unofficial expressions of official opinion, or attempts on the part of the Government to sound public sentiment in advance of action. England is told by some of the German newspapers that she has been interfering of late with the colonial policy of the Empire, and that she must desist; to which some of the English newspapers have very properly replied that of late England has yielded everything in colonial matters to the wishes of Germany. But the feature of the situation which is attracting most attention is the apparent approach of a very cordial relationship between Russia and England, leaving Germany out of account on one side and France out of account on the other. The marked attentions of the Czar to the Prince of Wales during the recent funeral ceremonies attracted attention, taken in connection with the negotiations which are pending between Great Britain and Russia. The questions in discussion are said to include the matter of concerted action with regard to Korea, the granting of a free hand to Russia in Persia, and the opening of the Dardanelles and the Bosphorus to Russian vessels of war. The opening of the Dardanelles is the most important of all, because it would involve an entire change of English policy, and either a consultation with the other Great Powers or combined agreement on the part of Russia and England to disregard them. If such an agreement should be made between the two countries, it would mean an alliance between them which would compel a reconstruction of international relations between the other Great Powers. The step is so radical, and so directly reverses everything that England has been trying to do for years in her attitude toward Russia, that the report is discredited by many influential people. It is certain, however, that an attempt is being made to bring the two countries together by a more cordial understanding. It looks very much as if the young Czar were being drawn toward England rather than toward Germany or France.

❀

The cable reports of the recent exciting school election in London represent the Clericals as still in majority in the London School Board, though that majority has been decreased. The nature of the issue involved in this election has not been fully understood by the secular press in this country. In England, public education is carried on by parochial schools which receive Government grants of money and are under ecclesiastical or denominational control, chiefly of the Church of England, and by School Board schools which are wholly undenominational, but are not wholly secular. Even Professor Huxley has urged the retention of moral instruction and the systematic use of the Bible in these schools, and for the last twenty-three years the Bible has been systematically taught in these schools in London, by Biblical lessons appointed for the purpose by the Board. But the Clerical party in England, as everywhere else, has desired to break up the unecclesiastical schools. For this purpose it has recently insisted on certain catechetical instruction involving belief in the Trinity and the Sacrificial Atonement. Whether this catechetical instruction shall be added to the previous Biblical instruction was the question nominally at issue in the late election, but underneath this was the real question, whether the School Board schools should be efficiently maintained, for the Clericals have so cut down appropriations for them as to impair their efficiency. We quote from an article in the November number of the "Nineteenth Century" by the Rev. J. Guinness Rogers:

> "There is a deficiency of schools, and those which exist are insanitary, often to the point of danger. The teaching staff is kept down to so low a point that classes are overcrowded and their work imperfectly done. The same cheese-paring policy prevents the introduction of appliances which would increase the refining influence of the schools and give to the education more completeness. It is a sorry record from first to last. But what else was to be expected from men who have the most antiquated ideas of what education ought to be, and who are really administering Board Schools in the interest of rival institutions?"

This economy has appealed to penurious ratepayers and won a temporary victory for the Clericals; but we judge that the indications are that this will be their last victory.

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The news that Port Arthur has fallen has been confirmed by dispatches to the State Department at Washington, and it is said that China is so alarmed as to be forced to do what she should have done some time since—sue for peace directly from Japan, instead of inviting intervention, arbitration, or mediation from any of the Great Powers. It seems that the decisive work at Port Arthur was done by a concerted rush upon the entrance of the harbor by twenty-three Japanese torpedo-boats, while at the same time the

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land forces attacked the place from the rear. This victory does not seem to alarm that foreign power most interested in China as much as was anticipated; indeed, the greatest of journals, the London "Times," says: "Perhaps Japan's policy will continue until the arrogance of the Chinese be beaten down. Although the capture of Port Arthur is of the highest strategic importance, it is no reason why the Powers should depart from their neutrality." It is reported that after the victory Field-Marshal Oyama detached some of his troops from those at Port Arthur, and is leading them northward through the Regent's Sword promontory in the direction of Niuchwang. Meanwhile Field-Marshal Yamagata has gained another brilliant victory on the outskirts of Mukden. The third Japanese army has now sailed from home, its destination not being known. The Mongol and Chinese soldiers at Jehho have raised the standard of rebellion. This place is about one hundred and fifty miles north of Pekin. The Emperor has a country seat there. Another dire event has been the loss of China's largest war-ship, the Chen-Yuen—the most recently constructed armorclad in her service. There is great consternation at Tientsin, Pekin, and Shanghai. The foreign Ministers and Consuls are taking proper measures looking to the safety of merchants and missionaries. Japan's Minister of Finance has announced a further loan, making four-fifths of the amount authorized by Parliament to be raised for war purposes.

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Our Government's offer to mediate between China and Japan has been met by the latter country with a courteous refusal to receive proposals for ending the war from any source but China itself. Japan, however, expresses her willingness to receive such proposals from China through the United States Ministers to the two countries, as China has, of course, no representative at Yokohama. The United States' offer to mediate is defended on the ground that it is called for by a clause in the treaty between China and the United States providing that "if any other nation should act unjustly or oppressively, the United States will exert their good offices, on being informed of the case, to bring about an amicable arrangement of the question, thus showing their friendly feelings." If it is really under this clause of the treaty that our country has proposed mediation between China and Japan, that mediation assumes that Japan has been acting "unjustly or oppressively"—an assumption which Japan would be justified in resenting, and which, in our judgment, would be utterly groundless. It is, indeed, clear that this clause has no application to the present condition of affairs. There is, however, a well-remembered clause in Washington's farewell address which it would be well for those to recall who have lately been endeavoring to mix us up now in Samoan, now in Hawaiian, and now in Chinese affairs: "The great rule of conduct for us in regard to foreign nations is to have with them as little political connection as possible. Why entangle our peace and prosperity in the toils of European ambition, rivalship, interest, humor, or caprice?" America has all that it can do to attend to its own concerns, and it will be quite time enough for us to intervene with friendly offices of mediation between foreign warring nations when such offices are directly and officially requested. China has seen fit to engage in war with Japan. She has been badly beaten. She should sue Japan for peace, and it will be time enough for other countries to mediate when she has so sued and her suit is not treated in accordance with the laws of civilized nations.

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An event of prime importance to Japan has taken place in Washington, where Secretary Gresham and Minister Kurino have signed the new treaty, which will be submitted to the Senate for consideration directly Congress convenes. It is anticipated that there will not be any opposition in that body, unless it be upon the tariff and immigration provisions. By this treaty, which is similar to the one recently negotiated between Great Britain and Japan, the latter country's foreign settlements become incorporated with the general municipal system, and the foreign consular authorities, who have hitherto exercised judicial rights in all cases affecting aliens, are replaced by Japanese judges. Thus are swept away the extra-territoriality clauses of the existing treaties, which have been justly so repugnant to Japan, and that country now enjoys not only tariff but also judicial autonomy. In return for this, our citizens may travel or reside wherever they please in Japan, and enjoy full protection under the Mikado's Government.

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The Armenian atrocities may yet be followed by as grave consequences as attended those in Crete and in Bulgaria. It is quite possible that the first reports received have exaggerated the facts of the case, and it may be, as Mavroyeni Bey has stated, that some at least of the trouble at Sassoun was created by Armenian brigands. However, we know that the greater part of the Armenian population is not composed of brigands, while so far as their being armed is concerned, the Turkish law prohibits Armenians from possessing arms of any kind; they may not even carry a penknife. The cause of the trouble goes back to the famous Berlin Congress of 1878, which so greatly altered the map of Europe. In exchange for the Dobrudja the Czar recovered Bessarabia, but, on the other hand, in Asia Minor not only was he prohibited from retaining all his conquests, but quite a section of Armenia was actually returned to the Ottoman Government. About two millions of Armenian Christians must needs abide under Turkish rule. The fifty-first article of the Berlin Congress provides for a Christian Governor and Christian police in Turkish provinces when the majority of the population consists of Christians; and the Porte has complied with these requirements. By the treaty the Porte was also bound to realize, without delay, "those ameliorations and reforms which local needs require in the provinces inhabited by the Armenians, and it guarantees their security against the Circassians and the Kurds." It is just this security which has been lacking, and the repeated raids of the predatory Kurd tribes have so impoverished the Armenians that tax-gathering has become impossible. It seems probable that the tyranny of the Turkish tax-gatherers has induced a revolt, and that its suppression has (if one-tenth part of the recent reports are true) been characterized by atrocious barbarities, practiced upon women and children as well as men. All of the Powers represented in the Treaty of Berlin are directly challenged by this catastrophe, and their moral obligation in the matter is patent to any one. Perhaps the Power most especially implicated is Great Britain, since upon the cession of Cyprus the Sultan promised additional reform in Armenia. At all events, if Great Britain finds it convenient, as hitherto, to befriend the Porte, Nicholas II. has been furnished with a strong moral reason for an invasion of Asia Minor. We learn from the officers of the American Board that the meager reports received from its missionaries indicate that "1876 has been repeated." The officers of the Board will urge on our Government the importance of having an official report upon what has taken place. Great Britain has already ordered such a report. Whatever may be said of the political aspects of the Armenian question, it is certain that the

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civilized world should unite in a moral protest against barbarism and fanaticism.

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The drastic character of a good deal of the proposed anti-Socialist legislation in Europe is already beginning to arouse apprehension among those who distrust the efficiency of such extreme measures, and to awaken positive hostility among those who discern in the new measures the opportunity for unscrupulous use of power. It is now reported that the anti-Socialist bill which will soon be introduced into the Reichstag, and which will probably give the police or the judiciary discretionary powers, will be opposed by the clerical deputies from Bavaria, and probably by the Clerical party throughout the Empire. The Clerical party has, of course, no sympathy with the Socialists, but the special powers which the anti-Socialist bill will lodge in the hands of the Government may be directed against others than Socialists, and the Clerical party have not failed to discover this fact. The German Catholics have succeeded in throwing off many of the restrictions formerly imposed upon them, but they have yet a number of things which they want to accomplish with regard to the arrears of salaries to priests and the readmission of religious orders. They feel, therefore, the need of entire liberty of discussion and association, and they are unwilling to put into the hands of the Government a discretionary power to limit either of these privileges. It was this kind of opposition which the late Chancellor Caprivi foresaw, and which put him in opposition to the proposed legislation. His anticipations are likely to be realized by a combination of the Socialists, the Clericals, and the anti-Semites against any anti-Socialist measure which may be introduced. Such a combination may be able to command a vote adverse to the Government, and force a dissolution of the Reichstag and an appeal to the country, which on such a question would be very likely to go against the Government. One result of this antagonism may be a partial resuscitation of the Kulturkampf. From several points of view the proposed action of the Clericals, who make up the main body of the Extreme Right wing in the Reichstag, is a matter of great importance.

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Missionaries, as is well known, have for many years striven to improve the moral racial conditions in Africa, but it is interesting to note, through the report of Mr. Johnston, the British Commissioner for Central Africa, to his Government, that the material racial conditions are also likely to be improved, and in a surprising way. The experience of African workers from Europe and America during this century has abundantly proved the fact that the pure negro or other native stocks have, as a rule, been recalcitrant to civilization, and the Arabs in Africa no less so. The latter, for the most part, are adventurers of the worst sort, and, as everybody is aware, are the mainstay of the slave trade. Their great region of commerce is, of course, Central Africa. Mr. Johnston looks for the salvation of that region, not so much from any political or religious domination by white colonies, as by the introduction of farmers and traders from India. His conviction is due to the success of the colony of Banyans established on the Shiré River, which has convinced him that the Indians in Africa will succeed better than any other people in both agriculture and commerce. Again, Indian soldiers are better fitted by nature and environment for the labor of keeping order in Africa than are either the pure Europeans or the pure Africans themselves. Thirdly, in minor official posts they will work for less wages, and will stand the climate far better, than the whites. Mr. Johnston's report is but one more evidence of the fact that an intelligent direction of affairs is the paramount condition of the development of any lasting civilization in the Dark Continent. The moral and material problems must go hand in hand. They cannot be separated. It is only where they are united, as in South Africa, for instance, that any real advance has taken place.

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GENERAL NEWS.—William T. Walters, widely known as the owner of one of the finest collections of pictures and art objects in this country, and also as a generous philanthropist, died in Baltimore on November 22.——The Shoe and Leather Bank of New York City has lost the sum of $354,000 through the dishonesty of a teller in collusion with a depositor; the latter is supposed to have been Frederick Baker, a wealthy real-estate man, who was drowned (probably a suicide) when on the point of being arrested Seely, the bank officer, has fled.——Work has actually begun on the projected East River Bridge which is to cross Blackwell's Island.——The town of Marion, N. C., has been destroyed by fire.——It is thought that the recent earthquakes in Italy have left many thousand (some say fifty thousand) people homeless.——The Dutch have won important victories over the Balinese at Lombok.——In the by-election for Forfarshire, in Scotland, the Liberal candidate was defeated.——The marriage of the Russian Czar Nicholas II. to the Princess Alix of Hesse-Darmstadt took place on Monday at the Winter Palace in St. Petersburg.——Remains of a large village of cliff-dwellers have been discovered in Arizona.——The Brazilian Minister to the United States denies the reports of recent disturbances in Brazil, and says that, as a whole, the country is peaceful.

The Books of the Year

The year so rapidly drawing to a close has been one of unusual interest to lovers of books; it has produced much and it has promised more. There is a distinct revival of literary activity among English-speaking peoples; the receding tide of creative energy, so long at the ebb, has turned and begins to rise once more. There is a new spirit in the air, and, while it is still largely a matter of expectation, there are many indications of an outburst of the imagination such as has taken place at the close of every one of the last four or five centuries. The year has given us three English novels of great power or of compelling charm—"Marcella," "The Manxman," and "Trilby;" and at least one American novel which is destined to long life—"Pembroke," a story not free from defects, but vital, real, and powerful, far and away the ablest study of New England individualism run to seed which has yet been made.

These four books are enough to give the year distinction; but there are other stories which, if not so powerful or beautiful, form no unworthy fellowship with these works of lasting quality. Indeed, one of the encouraging signs of the times is the revival of activity in fiction evidenced by the sudden appearance of a new group of romance-writers differing widely in gift and quality, but all possessed by a deep curiosity concerning human life and of considerable power of narration and portraiture. While Mr. Meredith and Mr. Hardy are still in the plenitude of their power, they have been reinforced by Mr. Hall Caine, Mrs. Ward, and Mr. Du Maurier; and while Mr. Stevenson is still spinning his marvelous stories, he has been joined by Mr. Kipling, Mr. Barrie, Mr. Crockett, Mr. Wey-

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man, Dr. Conan Doyle, Miss Harraden, Anthony Hope, Ian Maclaren, and others who are rapidly pressing to the front. In this country no new novelist has stepped so far in advance of all others as to compel universal recognition; but the list of American story-writers of genuine gift and quality is a long one, and readers of the magazines are beginning to form very delightful associations with certain new names.

In poetry the outlook in England is distinctly promising. Those who read Mrs. Katharine Tynan Hinkson's account of "The Poets of the Bodley Head," which appeared in these columns six weeks ago, must have been struck by the number of young men who are trying their hands at verse, and some of whom are writing verse which is also poetry—a very different matter. The promise of some of these new writers is unmistakable, and it is not too much to hope that out of so many aspirants two or three poets of power will eventually establish themselves. In this country, where the fountains of poetry have sunk so low during the past decade that only a few rills have flowed here and there over an immense territory, there are also distinct indications of a rising of the streams. With pretty conceits and obvious thought more or less clearly expressed in correct verse we are familiar; but the touch of the imagination, the flash of poetic insight, the beauty that clothes language with a fresh sense of power, have long been sadly lacking in our literature. Mr. Aldrich puts forth from time to time a tiny volume which takes its place at once with our slender literature; Mr. Stedman shows no decline of lyrical force and freshness, but his songs are heard only at long intervals; Mr. Stoddard gives more time to criticism than to verse; Mr. Howells too rarely interrupts his prose work by excursions into poetry; Mr. Gilder, Mr. Riley, Mr. Field, Miss Thomas, Mr. Sherman, and the younger writers are not prolific, although the quality of their work is often high. Taking into account the volume and human interest of life on this continent, the expression of that life in poetry has been singularly limited and inadequate. We can put all our poets in a small room, and they are all too sparing of their gifts. Of verse-writers the country is so full that one wonders how long the language will stand the strain of such incessant handling, and is almost persuaded that a censorship of rhyme and blank verse ought to be established.

But the little group of poets who still sing for us is being distinctly enlarged by a number of new singers, who are still in the apprentice stage of their art education, but who give unmistakable promise of the possession of insight and imagination. Mr. Carman was not born among us, but he belongs to us, and he is striking some chords that vibrate in these days; Mr. Hovey has written some very fresh and dashing verse, and has given intimations of better things to come; Mr. Santayana, Mr. McCullough, Mr. Cawein, Mr. Langdon Mitchell, and other latest comers into the field, also awaken keen expectation. There are other names which will occur to careful readers of American books and periodicals, with which anticipations of work of sound and fresh quality are beginning to be associated. After a long interval the silence is broken by notes which promise a full song later. There is, in fact, much to encourage those who hope that the ultimate end of this country is to be something greater than that commercial and material activity the din of which is so deafening at times. No country ever needed poetry more than this country needs it to-day—a poetry committed to the highest ideals and absolutely free from every taint of materialism.

This much-rebuked age, which is constantly told that it is skeptical, superficial, restless, and indifferent to its own salvation, may take hope for itself, so far as English-speaking peoples are concerned, in the thought that the two books of the year which have been most intelligently read and widely commented upon have been works of such gravity of theme and substance as Mr. Kidd's "Social Evolution" and Professor Drummond's Lowell Lectures on "The Ascent of Man." Men and women are evidently thinking as seriously as their forefathers thought before them in those "good old days" to which distance lends a virtue not their own; and good work is still, in the long run, the only work which wins and holds attention.

Rubinstein

Anton Rubinstein

Anton Gregor Rubinstein, whose death on Tuesday, November 20, near St. Petersburg, The Outlook briefly noted last week, was one of the greatest musicians of the century. He was born in 1830, in the Russian province of Bessarabia, of Jewish parents, and may be justly said to have begun his musical career as an "infant phenomenon," since at ten years of age he attracted the attention of Liszt, and gave public pianoforte concerts throughout Europe. His early life was a struggle with poverty and for recognition, like the lives of most men of genius in art and literature, and although in his later years he won fame, honor, and wealth, it was always a source of melancholy dissatisfaction to him that the world knew him as a pianist rather than as a composer. In 1872 he made a concert tour in this country, during which he is said to have received $40,000, but the conventional character of such professional engagements was distasteful to him, for he wished to create and not to interpret, and he refused to visit America again, although on one occasion he was offered the astonishing sum of $125,000 for fifty concerts.

Rubinstein is generally regarded as one of the greatest and most original pianists in the history of music—by many competent critics, the greatest, next to Liszt, of all time. But as a composer he is also entitled to very high rank, and some of his works will strengthen their hold on music-lovers as time goes on. He was a prolific writer, and perhaps the chief obstacle to his obtaining higher recognition as a composer was that he was too prolific. His best-known works are his opera of "Nero," his "Ocean" symphony, his pianoforte concertos in G major and D minor, his pianoforte pieces, such as "Kamenoi-Ostrow" and the "Bal-costumé," and his songs. Of the latter he wrote more than one hundred for the voice and pianoforte. His settings of the Persian songs of "Mirza Schaffy," under which disguise Friedrich von Bodenstedt threw literary Europe into a ferment in 1851, are as charming and remarkable in their Oriental flavor as the verses of the pseudo-Persian poet himself. Any reader of this brief sketch who possesses a copy of Rubinstein's songs in the Augener Edition, and who will sit down at the piano and hum over to himself "Seh' ich deine zarten Füsschen an," or "Es hat die Rose sich beklagt," or "Gelb rollt mir zu Füssen," or "Thu' nicht so spröde," will feel that the composer possessed the gift for *genre* in a very marked and delightful degree.

The name and achievements of Rubinstein must be a source, not only of pride to every patriotic Russian, but of

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interest and admiration to every believer in the civilizing power of the arts throughout the world.

The Episcopal Church

We give space on another page to a number of letters from remonstrating correspondents called out by our recent editorial entitled "What is Protestantism?" We never hesitate to give our critics the "last word," and, if we accompany these letters with a brief response, it is not that we may deprive them of this privilege, but that we may disavow an interpretation which some of them put upon that editorial.

For we had not the least intention of making any attack upon the Episcopal Church. The Outlook represents the Episcopal as truly as any other branch of the Church universal. It is wholly foreign to the spirit of this journal to attack any body of men who are working in a spirit of loyalty to Christ for the welfare of their fellow-men. We have emphasized our appreciation of all such bodies so often—including in our cordial recognition at the one extreme Societies of Ethical Culture, and at the other the Church of Rome—that our past history and uniform practice should have sufficed to prevent any such misapprehension of our meaning. We honor the Episcopal Church alike for its past history and its present service, for the witness which its historic creeds bear to essential catholic Christian truth, for the expression which its sublime liturgy affords to essential Christian experience, and for the philanthropic and Christian work which it is doing both in England and in this country. But we attack the spirit of narrowness, exclusion, and schism wherever we see it; and if the Episcopal Church shares with other branches of the Christian Church the glory of the divine life, it also shares with them the defects and shortcomings of human nature. We condemned that spirit of narrowness in the Congregational churches when it endeavored to exclude consecrated young men from missionary service because they rejected a pet dogma attached by a provincial theology to the catholic creed of Christendom; we condemned the same spirit in the Presbyterian Church when it deposed from its ministry a scholar honored on both sides of the Atlantic, whose only offense was that he rejected the unscriptural and un-Protestant dogma of an infallible and inerrant Book; and we condemn the same spirit when it shows itself in the Episcopal Church, by forbidding men to cast out devils in Christ's name because he follows not us, by claiming for the hierarchical successors of the ordained twelve an exclusive prophetic authority, and denying it to the spiritual successors of the unordained Paul, and by charging disloyalty upon those of its own communion who believe that the sacredness of the Church depends, not upon an ecclesiastical order, but upon the possession of the spirit of Christ. Upon this subject—the true secret of Church unity a spiritual life, not a hierarchical succession—we have said nothing that has not been said in the Episcopal Church by dignitaries as eminent as Archbishop Whately, Biblical scholars as distinguished as Dean Alford, teachers of Church history as scholarly and authoritative as Professor Hatch, and preachers as loyal to Christ and the Church as Bishop Brooks. What we attack is the spirit which would deny to these, and such as these, a right to remain in the Episcopal Church because they are Protestant.

Lest our silence should be misunderstood, we may reaffirm, without rearguing, the positions of the editorial "What is Protestantism." There may be many authorities in the spiritual life; but there can be only one *final* authority. It is, in our judgment, historically demonstrable that both the Greek Church and the Anglican Church derive their Historic Episcopate through the pre-existing Church of Rome. The stream can rise no higher than its source; the authority can be no greater than that of the body from which it is derived. If, therefore, the final authority is in the Church, and the Church is the body bound together by the Historic Episcopate, that final authority leads back to the original authority of Rome. The Greek and Anglican Churches are as much in revolt against the Vatican as are the so-called Reformed Churches. Those Episcopalians are most consistent with the history and the title of the Protestant Episcopal Church who, with our correspondent "M. L.," deny that the Episcopal Church officially believes in the infallibility of the Episcopate, and who, with our other correspondent "A Churchman," claim for themselves and their fellow-Churchmen the Protestant right of private judgment, believing with him that "God alone can really judge" between the conflicting opinions.

Editorial Notes

—It is delightful to read in a contemporary that the "Evangelist," edited by the Rev. Dr. Henry M. Field, is a High Church Episcopalian paper!

—We print on another page an article on the Chino-Japanese war written by a native Japanese now studying in this country. Its especial interest lies in the fact that it gives the point of view of an intelligent, educated, and, above all, humane citizen of Japan.

—Governor Pennoyer is quoted as saying, "I see that the Japanese Government has followed my example in reminding President Cleveland to attend to his own business." The Governor forgets that the exquisite and unfailing courtesy of the Japanese would make it impossible for them under any circumstances to follow his example.

—The "Railway Age" publishes a reply to the report of the Chicago Strike Commission, denying its statements of fact in a fashion most sweeping. Addressing the Commissioners, it concludes by declaring their report "discreditable as a public document—discreditable alike to yourselves and to the country." Fortunately, such condemnation simply reacts upon its authors. The character of the Commission selected—the Hon. Carroll D. Wright, the Hon. John D. Kernan, and the Hon. Nicholas D. Worthington—was a guarantee to capitalists quite as much as to laborers that its investigation would be impartial. The "Railway Age" might reasonably criticise the recommendations of the Commissioners, but when it attempts to discredit their statements of fact, it simply discredits its own statements of fact. In answer to the savage attack of the "Railway Age"—which has been widely reprinted—Commissioner Wright states that all the testimony will be printed.

—Anaconda failed to become the capital of Montana, but not until after it had made a National reputation for humor as well as ambition. The campaign documents her citizens issued were perhaps as effective as people with no arguments on their side ever sent out. When Helena issued a pamphlet laying stress upon her "unsurpassed social advantages," Anaconda, which had nothing of the sort to even lie about, promptly issued another, purporting to be published in Helena, amplifying the social glories of her rival. In this document statistics were as numerous and as convincing as in a tariff handbook.

"Take, for instance," it said, "the matter of silk stockings. In 1893 the consumption of silk stockings in Helena was 34,730 pairs, 3.87 pairs per capita, or 7.74 separate stockings per legita, a substantial increase over the consumption of 1892, despite the financial depression. In Anaconda the merchants do not even carry silk stockings in stock. In Helena 87 persons out of every 100 say 'trousers;' in Anaconda 98½ out of every 100 say 'pants.' In Helena the people universally call one of their swell social events a 'function;' the people of Anaconda look across the range and almost invariably call it a 'fake.'"

Some of the social statistics were tabulated, and ran as follows:

	Helena.	Anaconda.
Men who wear silk hats	2,625	3
Men who wear silk nightshirts	2,910	4
Men who wear cotton nightshirts	186	3,016
Men who wear overalls	0	3,220
Ladies who do their own washing	8	980
Children with Shetland ponies	590	0
Children who make mud pies	0	2,773
People who eat dinner at 6 o'clock	8,658	458
People who eat dinner at 12 o'clock	370	6,954

Yet all these statistics failed to persuade the people of Montana to move their capital to a mining camp far from the center of the State, and reached only by a branch road. The Anaconda must evidently use something besides figures the next time she tries to charm a victim.

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A View Into Modern Quakerism[1]

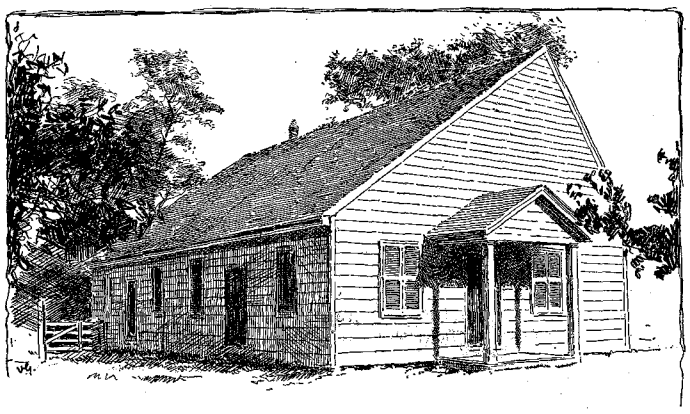
By Eugene M. Camp

ASKED where Friends are strongest in numbers, most people would reply, In Pennsylvania; and be mistaken. There are as many Quakers in Ohio as in Pennsylvania, and as many in Indiana as in Ohio and Pennsylvania together. This is, however, to grant the name Friend to all who claim it. In granting so much I grant far more than do my Friend relatives. I rashly call everybody a Friend whom I hear say "thee" and "first-day." Perhaps you are equally liberal. But my Wilburite Friend relatives assure me that my Hicksite, Primitive, and Western Friend relatives are not Friends at all. Likewise my Hicksite relatives declare that my Wilburite, Primitive, and Western Friend relatives are not Friends at all. Likewise, too, my Western Friend relatives write me that my Primitive, Hicksite, and Wilburite relatives are not following the true teachings of Fox and Penn. And, lastly, my Primitive Friend relatives say, speaking of the ninety-and-nine from the standpoint of the one: "Alack the day! there are no true Friends left but us!"

It is a lamentable fact that there are no fewer than four Societies of Friends in America, not to mention further imminent divisions, each of which strenuously denies to all others a right to the name Friend; and there is one Yearly Meeting, affiliating with none of these four distinct Societies, that holds itself wholly aloof from all other Friends, even as individuals; neither growing itself nor helping any other organized branch of Quakerism to do so.

George Fox laid hold of and magnified the theory of the Inward Light, which he held to be, not salvation itself, as many have supposed, but simply the capacity of accepting Christ. This Light is planted within the heart of every person, who, if he but admit the love of Christ to illuminate and to quicken, may have Him as an ever-abiding guest.

Fox found men looking about them for God's Church, and he told them to look, not without, but within. He preached and wrote that the true Church of God is not a



The Oldest Friends' Meeting-House in America (near Easton, Talbot Co., Md.). Built in 1684, but enlarged later.

visible one of presbyters, priests, or even of sacraments, but a spiritual one, dwelling only in the hearts of men. The followers of Fox, therefore, banished not only all ceremony, all form, all material representations, as the cross, the water of baptism, the bread and wine of the sacrament, but they went further and declared that the only Church was the heart of man, and the only priest of that Church the Holy Ghost, which as truly reveals itself to man to-day as it did on the day of Pentecost.

I have always wondered whether, had early Friends formulated a short and easily understood creed, that, like the Apostles', dealt with foundation truths only, and left each Friend free to hold such non-essentials as he pleased, some of the disasters of later years might not have been averted. Yet it is not to be forgotten that the same repression of self, strict construction of law, and belief in the direct intervention and consequent responsibility of the Holy Ghost which have produced the purest of personal lives, produced also an unyielding religious temperament that was a rigid constructionist of its brother's belief, and that quickly and easily threw upon the ever-present Spirit all responsibility for what was often very human stubbornness and perversity.

Every Inch a Quaker

Quakerism is almost two and one-half centuries old. Yet only one branch or Society has a formulated creed. Even that creed has not the place relatively held by the Westminster or the Nicene; first, because it was formulated only seven years ago, at Richmond, Indiana, and, second, because it is so verbose and explicit that the man or woman of a busy world has neither the time to master nor the intellect to grasp it. It defines, in a far less understandable form, the Trinity of the Apostles' Creed; declares baptism and the eucharist to be, not of water, and bread and wine, but of the Holy Ghost. It holds the Scriptures to be a sufficient guide, and declares against war and oaths.

Always rigid constructionists, the Friends have never laid great stress upon written creeds, and they do not do so now. The first division in the Society was strictly upon doctrinal grounds. The controversy lasted for more than twenty years, and developed a vast deal of unseemly wrangling. It is difficult to tell at this distance what cause was most potent in bringing about the division. The quarrel affected every meeting in the Society, though its culmination took place in Philadelphia. That was in 1828. The enemies of Elias Hicks, the greatest Friend preacher of his day, charged him with denying the divinity of Jesus Christ. This Hicks in turn denied. Nobody thought of retracting; nobody seemed willing to sacrifice anything to save the Society. A separation, with suits at law over Society property, followed, and many unchristian-like acts committed, that have left their scars to this day. The division was about equal in point of numbers, those who went away with Hicks coming to be called Hicksites, and those who remained being called Orthodox. Of course these designations were only the popular ones, each side calling itself Friends—and the other side hard names.

The second division in the Society occurred about twenty years after the first one, and was not upon doctrine, but practice. Two great preachers arose. The greater of the two was named Joseph John Gurney, an Englishman; the lesser, John Wilbur, an American. One believed in action; the other in inaction. One wanted a Society militant; the other, one passive. All were orthodox in belief; some were evangelical in practice. The outcome was a separation into Gurneyites and Wilburites. The quarrel was far less bitter outwardly, but a Wilburite will tell you, even to-day, that Western Friends are not Friends at all, and do so with as much vehemence as a Western Friend will use in asserting that Hicksites have no shadow of claim to the name Friend.

Having learned how to separate, the Society seemed

[1] This article will be followed by one on "The Plainest of Plain Folk" (Quaker customs, distinctive dress, etc.). by the same author.

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unable to stop putting its lesson into practice. So, about thirty years ago, the Wilburites divided. Plain as they were, non-progressive, inactive, rigid as they were, a few members thought them too liberal, and so they split off and set up the Society of Primitive Friends, and they are so plain that scarcely a man or woman among them is able to live by the rules. I have never yet been able to find a Primitive Friend relative who was really a member of Meeting. All have been expelled for one cause or another. And yet I do not consider my relatives a bad lot. None have, so far as I know, done anything worse than to run for Congress.

Unlike the Orthodox branch, Hicksite Quakers have managed to keep together, not because they were, as individuals, any more forgiving than other Quakers, but because of the great latitude in their faith and practice. At last, however, they have caught the separation fever. No actual division has yet taken place, but one is imminent. In the late existing Hicksite Book of Discipline the divinity of Christ is unequivocally affirmed, and an emphatic declaration is made that, if any member deny it and persist in his error, "it is manifest he is not one in faith with us; and the Monthly Meeting ought to declare the same and issue their testimony accordingly."

This is very Quaker-like language—so mild, and yet the steel is so apparent beneath the glove. One can almost feel it take hold of the member who persists in his error, drag him to the door, and put him out of meeting. Were he an Orthodox, that would be his fate, as it has been the fate of thousands for far less serious offenses. But Hicksite practice has been to undertake the convincement, and, if it did not avail, to leave final action to a Higher Power.

A division arose among the Hicksites over this matter. Printed forms of a revision were circulated during the past year, and at the Hicksite Yearly Meeting in May, 1894, the positive assertion of a belief in the divinity of Christ was stricken out, and only the following retained: "If any deny it, he be tenderly treated with for his instruction and the convincement of his understanding."

Notwithstanding the declaration of belief in Christ's divinity, there are many Hicksite Quakers who deny it. There are also a small number who affirm it. The latter, beaten in the controversy, are threatening to withdraw.

Counting all as Friends who claim to be such, there are about 130,000 Quakers in the whole world—a handful only, compared to other sects. The quiet Quaker has made a stir in the world out of all proportion to his numbers. There are about twenty-five thousand Friends in England, Ireland, and Australia, and they are all Orthodox. There are eighty thousand Orthodox Quakers in the United States and Canada, almost all of this number being in the Western States of Ohio, Indiana, Iowa, and Kansas, with a few scattered Meetings in North Carolina, Oregon, and California. In the East the Hicksites are the strongest branch, the Philadelphia Hicksite Yearly Meeting being four times as large as the Philadelphia Orthodox. There are a few Hicksites in New York, Delaware, Maryland, and Canada. The Wilburites are chiefly in New England, though they form the dominating power in the Philadelphia Orthodox Yearly Meeting. The Primitive Friends are exclusively in Philadelphia and Eastern Pennsylvania.

Elias Hicks

There are in Philadelphia three Yearly Meetings, all legislating for the same territory, all supreme, and all claiming to represent, to the exclusion of everybody else, the only true followers of George Fox. These are, the Hicksite, the Orthodox, and the Primitive—the last named maintaining a Yearly Meeting and reading out of Quakerism everybody else in the whole world, on a total membership of two hundred and thirty-two.

Nor is this the extent of the absurd divisions. The Philadelphia Orthodox Yearly Meeting refuses to have anything whatever to do with any other Quaker body in the world. It does not even send delegates or fraternal letters to, or receive them from, other Yearly Meetings of its own branch of the Society. The reason of this is that it is made up of so many factions that it cannot stir in a single direction through fear of open disruption.

There is what may be called a new revival of Quakerism in the States of Ohio, Indiana, Iowa, Kansas, and on the Pacific coast. This wonderful growth, of now about twenty years, is confined wholly to the Orthodox branch of the Society. And yet, encouraging as it is, Orthodox Quakers in the East wholly repudiate it, and stoutly declare that Western Friends are not Friends at all. The growth is due to the making of meeting-houses attractive; to the introduction of singing; to the prevalence of First-day schools; to the having of permanent pastors over almost every Meeting; and to an aroused evangelism that is determined to fight Christ's peace into the world.

George Fox

New England and New York Yearly Meetings contain fewer members than they did in 1860. Philadelphia Orthodox Yearly Meeting is not one-half as large as it was thirty years ago, while the Hicksite Yearly Meeting only a little less slowly declines. Scores of meeting-houses throughout New England, New York, New Jersey, Pennsylvania, Delaware, and Maryland, built a half-century ago to accommodate large congregations, now house a handful of people once a week, or perhaps once a fortnight, while the long rows of horse-sheds, reminders of other and more prosperous days, stand unused.

Internal quarrels have done much to bring about this decline. The old breaches grow wider as new ones are made. Now, in this age of toleration and attempts at denominational unification, the rents in the Society show not one sign of healing. If there is a movement in Quakerism at all, it is toward further disruption. Indeed, I think that Friends everywhere would be less surprised to see Philadelphia Orthodox Yearly Meeting, or the Hicksites themselves, split again than they would be to see any two branches of Quakerism, separated by differences never so trivial, bury their disputes and join hands in the fight against the world, the flesh, and the devil.

The Yearly Meeting is the highest authority known to the Society of Friends. But it is local and not National in its jurisdiction. Iowa, New York, and other Yearly Meetings are each supreme bodies, and are held together, when of the same branch, by fraternal and epistolary correspondence. There are meetings for worship and meetings for business. In Western meetings men and women sit together, but almost universally in the East the sexes are separated. During preparative or business meetings a partition is lowered; the men debate their questions, and the women theirs. The executive officer is the Clerk—always an important person in the Society. He presides and records the decisions. No motions are made and no votes taken. Questions of parliamentary order are never raised. A subject being presented, it is discussed. When all who desire to speak have been heard, the Clerk reads what he believes to be the "sense of the meeting." In making his decisions the Clerk is expected to consider, not alone the number who speak for or against, but the weight of what is said, and the experience in divine life of those who say it.

"If any are dissatisfied," recounts Friend Calvin W. Pritchard in his paper read at the Congress of Religions at Chicago in 1893, "they make such dissatisfaction known,

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and a change is made to give relief. In an ideal discussion all speak in loving submission and forbearance." This is the ideal of unanimous government. The real, in Quakerism, has often been conspicuous by the absence of the "loving submission" and the "changes to give relief." Even sweet-faced and kind-hearted Lucretia Mott had little mind for submission; and a good many things besides the giving of relief were in the heart of Jonathan Evans, who earned, and I think deserved, the title of "Pope" of Philadelphia Yearly Meeting.

Unanimous government has been called by a Cardinal of Rome the most remarkable peculiarity of Quakerism. The learned Cardinal must have spoken from his own Church's point of interest. The most remarkable thing about unanimous government in Quakerism is the success with which it blocks progress, embitters, and separates. It is, indeed, one of the prime causes that have led to the disintegration of the Society of Friends.

I asked Joseph Walton, Clerk of the Philadelphia Orthodox Yearly Meeting, the cause and consequences of the decay of the only Quakerism which he recognizes, and he writes me:

"The principal cause is that our members are generally in more comfortable circumstances than the average of the community. The result is that their families are smaller, and the deaths, I suppose, exceed the births. Of the consequences, I say that I believe the spiritual principles advocated by Friends are in accordance with the teachings of our Saviour and his Apostles, and I would not favor any change therein, no matter what the effect might be on our numbers."

I may add that those whom Friend Walton calls Friends are members of Philadelphia Orthodox Yearly Meeting, because in the same letter he says: "Those who adopt the methods favored by many in the West are not true followers of George Fox and our early Friends." In proof that they are not, he sends me an address issued by his Meeting, from which I quote:

"We regard the attempts to introduce into some of our meetings for worship the practice of reading the Scriptures and the singing of hymns as a departure from the spiritual worship always highly prized by our Society; and we mourn over the blindness of some persons calling themselves Friends, who have substituted active labors of an outward nature. We read of Western 'revivals' and 'devotional meetings,' where the leading actors and much that they do are out of harmony with true Quakerism."

Thus, in these United States, in the year 1894, a body of Christians officially denounce their fellow-Christians for reading God's Word in public, and for the offense of asking —"active labors of an outward nature"—sinners to come to Christ. And the body that thus spends its time in writing such denunciations is abandoning its meeting-houses because there are no Friends to occupy them!

Napoleon Bonaparte[1]

A Character Study

By Lyman Abbott

The works mentioned in the note below are at once indications of the singular revival of interest in Napoleon I., and material for a study of his enigmatical character. Professor Sloane, of Princeton, who begins in the November "Century Magazine" "A New Life of Napoleon," has made him the subject of special studies for many years past. His point of view is indicated by a single sentence in his opening paragraph: "Whatever chance there may be of reading the secrets of Napoleon's life-drama lies rather in a just consideration of the man in relation to his times than in an attempt at a mere psychological dissection of an enigmatical nature about which little is known, in spite of the fullness of our information." This life is, therefore, not merely a "new life," but a modern life, one that is based on the modern evolutionary hypothesis that great men are largely the product of their times. This first number deals with Napoleon's birth, childhood, and youth. It gives promise of being an interesting as well as a valuable contribution to popular history. The "Modern Régime" is devoted wholly to an account of France under Napoleon I., and therefore treats of the Emperor as a statesman, not as a general. It is entirely occupied with an account of the Church and the educational institutions of France under his directing influence. It portrays, not the man, but two aspects of his work. The Baron de Méneval succeeded Bourrienne as Napoleon's private secretary. His admiration for his master is as great as Bourrienne's ill-concealed hostility. Both writers give personal pictures of the man; both purport to reveal to a certain extent state secrets; both are exceedingly interesting to the student of psychological problems; and both are read with a certain unavoidable distrust, and must be taken with considerable allowance for the prejudices of the writers and the very lax con ception of the obligations of truth which seem to have characterized all Frenchmen, from Talleyrand down, in the Napoleonic epoch. Masson's volume on "Napoleon as a Lover and Husband" discloses that utter disregard of the law of chastity which seems to the Anglo-Saxon even to-day characteristic of much of Parisian society, and which was certainly characteristic of the "best society" in France during Napoleon's reign. As, however, M. Masson cites no authorities for his statements, we are left in considerable doubt how far they are to be accepted without questioning.

Beyond question Napoleon the Great is the most enigmatical character in history. Concerning no man are apparently sincere and candid judgments of careful students so antagonistic; concerning no man are the opinions of those most intimately acquainted with him so diverse. De Méneval, one private secretary, sees in Napoleon only qualities to admire; Bourrienne, his other private secretary, everything to criticise. In the opinion of John S. C. Abbott, he is a demigod; in that of M. Lanfrey, he is wholly a devil. One would have you attribute all criticism of Napoleon to the malice of his enemies, the other all praise of Napoleon to the blindness of his friends. Each explanation is too simple; it does not explain. The true explanation is to be sought in Napoleon's relation to his age. He was at once the product and the representative genius of his epoch. He embodied in a single person the spirit of the French Revolution—its nobler impulses, but also its utter lawlessness.

Europe had inherited from Imperial Rome a legacy of absolutism. Though the Empire was broken up into jealous and hostile fragments, the absolutism remained, as absolute, as selfish, as immoral under the Bourbons in Italy, Spain, and France as under the Cæsars in Rome. But beneath the despotic institutions a new spirit of liberty had been begotten in the people. Christianity had breathed into the masses of clay a breath of divine life. The Roman hierarchy generally, though by no means always, were in alliance with the masters against the people; but the preaching friars and the parish priests were quite as generally in sympathy with the people against the masters. The Reformation had apparently been suppressed in Italy, Spain, and France; in France the exile and massacre of the Huguenots had destroyed the restraining conscience of the nation, but not its discontent. That discontent found expression in the rhapsodical philosophy of Rousseau, the cynicism of Voltaire, the materialism of Diderot and the Encyclopedists. Differing in their method, they all agreed in throwing off all restraint of law: the Encyclopedists by declaring that there is no law other than that of human inclination; Voltaire by satirizing the laws that Church and State had combined to enact, and suggesting no others; Rousseau by affirming that the ideal state was the state of nature, and government and civilization were a corruption from which society should emancipate itself. When the democratic uprising came in France, it was an uprising against all law. There were no traditions to

[1] *Life of Napoleon Bonaparte.* By William M. Sloane. Century Magazine.
Modern Régime. By H. A. Taine, D.C.L. Henry Holt & Co., New York.
The Memoirs of Baron de Méneval, illustrating the History of Napoleon I. D. Appleton & Co., New York.
Napoleon, Lover and Husband. By Frederic Masson. The Merriam Company, New York.

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exercise a wholesome restraint upon the populace; the traditions of the nation were odious and were all swept away. There was no regard for the Church; for when the Church ceases to care for humanity, humanity ceases to care for the Church. There was no reverence for God; the famous saying, "If there were no God, it would be necessary to invent one," only served to illustrate the powerlessness of the dominant atheism to control the passions of men. No epoch in modern history is characterized by nobler impulses or diviner ideals than those which appear in the French Revolution. Its motto, Liberty, Equality, Fraternity, remains to this day the watchword of modern moral progress. But impulses and ideals are not enough for either society or the individual; there must be authority. And in the French Revolution all authority was cast off. The only liberty the Revolution recognized was lawlessness. And of all despotism, lawlessness is the worst. That is the lesson of the French Revolution.

And that is the lesson of Napoleon's life. He was a product of the Revolution. Its spirit made him, inspired and directed him, and destroyed him. His impulses were usually generous and often noble. He was singularly indifferent to money, and hated peculation and corruption in all their forms, though he did not hesitate to employ them when they became a convenient instrument to accomplish his ends. His personal tastes were simple; his meals far from luxurious; his dress unornate. When he adopted a more imperial style it was for the sake of effect on others, not for the gratification of his own inclinations. He loved his country with a very genuine affection at the beginning of his career, and desired her glory, if not her true welfare. His apparent desire for peace was genuine, readily as it gave way to an equally genuine desire for the excitements of battle and the glories of conquest. For though he was a perfectly conscienceless liar, he was not a hypocrite. He had not the necessary self-control to make a successful hypocrite. He was a warm friend, though an impulsive, not an enduring, one; and an ardent lover, though neither a patient nor a faithful husband. His passionate love for Josephine is memorable in the history of man's love for woman; and in the midst of his busiest campaigns he sent her daily love-letters, often by special couriers. Nor was this merely a passing passion; he forgave her freely—and he had much to forgive; and his attachment to her as his wife remained, despite all that she did to chill it, and after the charm of her early womanhood was gone. He loved his soldiers, looked with poignant pain upon their sufferings, shared their privations with them, and aroused their enthusiasm for himself by his genuine enthusiasm for them and for the glory of France, for which both were fighting.

But, with noble impulses and generous enthusiasms, he was wholly without any restraint of law. One searches the records of his life in vain for any act of true self-denial, for any deliberate putting away what he wished to do, or even to enjoy, for the sake of any moral principle or any high and unselfish purpose. Even as a boy at school he lived in chronic though suppressed rebellion against both his schoolfellows and the school authorities—a rebellion not infrequently breaking into open revolt. In his early campaigns, nominally under the Directory, he ignored its authority and disregarded its commands. As soon as he became commander-in-chief of the army he was above all laws of the State, and never after did he recognize any authority superior to his own. While he was still but one of three Consuls, he treated the other Consuls as ciphers; his power was practically as absolute as when later he became Emperor. Religion exercised no restraint upon his conduct. He values religion as an instrument; it is his servant, not his master. "Had I returned victorious from Moscow," he writes, "I intended to exalt the Pope above measure, to surround him with pomp and deference. I would have brought him to no longer regretting his temporality; I would have made him an idol. He would have lived alongside of me. Paris would have become the capital of Christendom, and I would have governed the religious world the same as the political world. . . . I would have had my religious as well as legislative sessions; my councils would have represented Christianity; the Popes would have been merely their presidents. I would have opened and closed these assemblies, sanctioned and published their decrees, as was done by Constantine and Charlemagne."[1] The external institutions of religion, its traditions, its sacred representatives, exercise no control, no restraint, over him. As little do the sanctions of an inward law. The conscience of France was assassinated in the Massacre of St. Bartholomew: and Napoleon had grown up without ever having felt the influence of a Puritan conscience. He sometimes asks, What is expedient? he frequently asks, What is morally pleasing? but he never asks, What is right? He dictates lying dispatches to his private secretary, and laughs at the secretary's remonstrances.[2] He has a pamphlet prepared advocating the monarchy, then stares at the supposed author of it when the popular effect of it is seen to be a hindrance to the ambition which it is prudent to conceal a little longer.[3] He sends to his Minister of War directions for official lying, and prays God's blessing on it: "Dissemble; say that I am only putting thirty thousand men on the march to protect our frontiers on the Rhine. Make the various heads of departments, from whom you will not be able to hide the truth, feel the importance of saying the same thing. And hereupon I pray God to have you in his holy keeping."[4] Men who are restrained by neither the inward voice nor the outward institutions of religion are often held in check by public opinion. But public opinion constitutes no restraint on the actions of Napoleon. The public opinion of France is his own. Its standard and his are the same—the glory of the Empire. And the public opinion of Europe counts for nothing either with him or with the French people. That opinion is the creature of absolutism, and with absolutism and all its standards, moral and political, France is at war. International public opinion is a product of democracy, and came into existence with the rise of democracy in Europe. Woman exercises a profound and mysterious moral influence on man. She holds him captive under a power which he can neither escape, overcome, nor understand. But, unhappily, the only women who exercised a profound influence over Napoleon were almost as lawless as himself. Neither his Corsican mother nor his half-Creole wife exerted on the still plastic character any effective influence to make him obedient either to society, conscience, or God. As to his wife, her divorce has created a natural but unjustified sympathy for her; she seems to have had as little conscience as her husband, and impulses far less noble.

This characteristic lawlessness shows itself in almost every page of his history. We look in these pages in vain for any instance illustrating a deliberate bending of his own will to any superior authority. His self-will is equally illustrated in his love and in his hate, in his statecraft and in his war. At one time he is ready to throw up all his ambitions and abandon his mission if Josephine will not leave Paris and join him in Italy. At another, in a frenzy of passion, he issues the orders which were certain to result, as they did, in the assassination of the Duc d'Enghien, and then is in a paroxysm of anger and despair because those orders are carried out. He constantly dictates dispatches in a moment of passion, which sometimes Bourrienne, sometimes Talleyrand, suppress, and when the moment of petulant wrath is over he thanks them for doing so. "You understand me," he says; "Talleyrand understands me also. This is the way to serve me. The others do not leave me time for reflection. They are too precipitate."[5] Yet to cross his will is to arouse him to uncontrollable paroxysms of anger. He orders a naval review at Boulogne. The harbor is not safe; a storm is impending; the Admiral refuses to direct the review. The Emperor barely restrains himself from striking the Admiral with his riding-whip; dismisses his too faithful officer; the review goes on under a successor; the fleet is scattered by the storm which the Admiral had foreseen; some of the boats are driven upon the shore; the Emperor is with difficulty prevented from throwing away his own life in a hopeless endeavor to go to

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[1] "Modern Régime," Vol. II., p. 12.
[2] Bourrienne, Vol. I., p. 220.
[3] Bourrienne, Vol. II., p. 52.
[4] Méneval, Vol. I., p. 364.
[5] Bourrienne, Vol. II., p. 183.

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their rescue; and the two hundred corpses on the beach the next day reproach the remorseful Napoleon for his passionate and criminal folly. He who begins by refusing to recognize any will superior to his own, ends by refusing to recognize any will other than his own. Thus despotism naturally follows lawlessness. The Emperor formulates a scheme of education for France; in it all rights of private and even parental instruction are denied. "Public instruction throughout the Empire is intrusted exclusively to the university. No school, no establishment for instruction whatever, may be organized outside of the imperial university and without the authorization of its chief." This is not lest private instruction should fall into the hands of the incompetent; it is that all the children, brought up in the same fashion and creatures of the same habit, may think the same thoughts and have the same will, and those the thoughts and the will which the State, that is, the Emperor, has prescribed.[1] Despotism can go no further than such an attempt to mold all the innermost life of every individual according to the absolute will of an absolute master.

The character of Napoleon was neither wholly good nor wholly evil, but it was wholly lawless. It was composed of impulses singularly contradictory, some of them very noble; but they were never brought into subjection to any higher law, never subjected to his own rational self-control. He was thus an embodiment of the spirit of the French Revolution, in which some of the noblest sentiments of love and liberty ever framed into eloquent words stand in strange contrast with some of the blackest and bloodiest crimes ever written in tragic deeds. And both serve as a warning to the philosophy which in our time confounds liberty and lawlessness, which conceives a man to be good because he has good impulses, or a State to be secure because it has noble ideals; which forgets that the lawless will of a multitude is no better than the lawless will of an individual, and fondly imagines that a people may know no law higher than their own inclinations, and yet the voice of the people be the voice of God.

Hints for Readers

We live in a town where there is only a small public library, and that not a free one. It has not much material bearing upon our subjects. We expect to make imaginary trips through the country, particularly in the South and West. If we have a printed programme, we should like to have in the back a list of books of reference which might perhaps be available through private libraries. But, in order to help us out in this line, we are to contribute a dollar apiece towards books, and have a circulating library bearing upon our work. If you would suggest to us some of the best books for these purposes, namely, general reference, and such as would be interesting for the members of the Book Club to read and own, I think that it would be not only a great favor to us, but might be helpful to many of your readers, as your suggestions on Italy were to me.

M. F. J.

J. E. Cooke, "Stories of the Old Dominion;" "Charles Egbert Craddock" (Miss Murfree), "Prophet of the Great Smoky Mountains," "In the Stranger People's Country;" Constance Fenimore Woolson, "Horace Chase;" Sidney Lanier, "Florida;" Margaret Deland, "Florida Days;" Maurice Thompson, "A Tallahassee Girl," "The Story of Louisiana;" Cable, "The Creoles," "The Grandissimes," "Old Creole Days;" "Mark Twain" (Mr. S. L. Clemens), "Life on the Mississippi;" Fuller, "The Cliff-Dwellers;" Helen Hunt Jackson, "Ramona;" Bret Harte, "Californian Stories," "The Luck of Roaring Camp;" "Max O'Rell" (M. Paul Blouet), "Jonathan and His Continent;" Saunders, "Through the Light Continent;" Macdanield, "Two Thousand Miles on Horseback Through Texas;" Lord Dunraven, "The Great Divide;" Julian Ralph, "Our Great West;" R. H. Davis, "From a Car Window;" Kate Sanborn, "A Truthful Woman in Southern California;" Nordhoff, "California;" Warner, "On Horseback," "Studies in the South and West;" Norton, "Handbook of Florida;" King, "The Southern States of North America;" certain volumes from "The Story of the States" or from the "American Commonwealth" series; a volume or two out of the thirty-nine of H. H. Bancroft's "History of the Pacific States;" and, above all, Baedeker's "United States."

In studying the cause which gave Boston its influence at the beginning of this century, I became satisfied long ago that the influence was chiefly due to the fact of the existence at Boston and at Cambridge of great public libraries.—*Senator Hoar.*

[1] Taine, "Modern Régime," Vol. II., p. 141.

A Song of the Saranac Camp

By Stephen Henry Thayer

The rare September breezes blow,
The mellowed suns serenely glow,
As on the northern lake we float,
Scarce balanced in its slender boat.

The frail shell dances on the crest;
We row it east, we row it west;
The music of its rhythmic oars
Re-echoes from the balsam shores.

The golden days glide idly by,
And fade like cloudlets in the sky;
Our listless moods—like dreams—repeat
The magic of their fancies fleet.

We light our camp-fires with the stars;
We feed them with the forest spars,
And fling our wild songs to the night
Until the very birds take flight.

And what care we for wind or rain?
Or what care we for loss or gain?
The great hills to our spirits sing;
The world, the world has taken wing!

The Chino-Japanese War: Its Reasons and Possible Effects

By J. T. Yokoi

"Why does Japan fight with China?" After three months of discussion by the American press we hear this question still asked by intelligent people. This shows the complexity of the question; for, like many other questions, this will appear in different light according to the way it is looked at. I make no pretension of perfect unbiasedness. I will look upon the question as a Japanese and an Asiatic, but, I may be permitted to add, also as a disciple of Jesus, whose earnest wish is to look upon this and all other like questions in the light of the great truths of the kingdom of God. Now then, Why does Japan fight with China? In the first place, there is a legal aspect to the question. It can be argued, as it has been so well argued already, that Japan, not China, is an aggrieved party; that she was compelled to take the stand she has taken on account of the unjust aggressions of China; that it was solely for the protection of the Mikado's subjects in Korea that she sent her troops there: for China broke the letter and spirit of the Tientsin treaty of 1885 when she sent her troops to Korea without any previous intimation to the Japanese Government, and it can be proved with ample facts that the Chinese soldiers are without discipline, so that to leave the Japanese in Korea at their mercy was to leave them in immense jeopardy. But why does Japan insist on reforms, and thus interfere in the internal administration of another country? In answer to this it may be said, she interferes at this emergency in order that she may not have to interfere forever. All persons recognize that Korea is in an intolerable state of social corruption and misgovernment. If this condition of things were to continue, Japan would be compelled to send troops every two or three years, for her people in Korea number six times as many as the Chinese, and her trade comprises nine-tenths of Korea's entire foreign trade. Japan has explicitly promised, at the very outset, that she did not intend to annex Korea, but that she wanted to help her toward her true independence. And China is taking offense at Japan's course, after her own deliberate breaking of the treaty, and, in not approving the reforms which Japan demanded, she virtually declared herself the enemy of Korea as well as of Japan. Most English writers are, however, fond of insisting on China's right of suzerainty over Korea, and would fain make out Japan to be an ambitious disturber of peace.

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But China disclaimed this so-called right of suzerainty over Korea again and again in her relations with Western nations and with Japan, as also all the Korean treaties prove her independence, so that China's suzerainty is but a thing of the past. If it were not in the interest of Great Britain to prop up China, this fabulous right of China would not count a feather's weight in the minds of these Englishmen. They are not in the habit of respecting such or even much greater rights possessed by other weaker nations.

In the second place, Japan is not only right legally and technically, but she is right from the point of view of reason. For the past thirty or forty years the histories of these two peoples have marched in divergent lines, if not in opposite directions. China represented conservatism, stagnation, and death; Japan represented progress, enlightenment, and civilization. The past history and literature of the Chinese, indeed, show them to have been naturally a highly gifted and aspiring race, with all the notes of a great people. But, weighed down for two centuries and a half by a highly organized, deeply interested, and thoroughly corrupt bureaucracy, which has been the only mainstay of the reigning Manchu dynasty, almost every spark of national aspiration or enthusiasm in the minds of this people has been extinguished. China as it is, and as some European countries would have it to be, is nothing but an immense Dead Sea. Wherever her influence extends, whether it be in Korea, or, more directly, in Thibet or Formosa, there is helpless misgovernment and social anarchy. Her wonderful natural resources and high prestige make her an immense millstone on the necks of these peoples. Now, it is in some such light that the Japanese statesmen look upon China. They fully realize that true menace to the integrity and independence of the East lies not in China, but elsewhere. And Japan herself might, indeed, get on very well without meddling with continental politics. But in these days the race question lies at the root of nearly all international troubles, and if Japan is ever to realize her aspirations, she can do so only by keeping herself close together with other members of the yellow race. For this reason she early waived her right of suzerainty over Korea, and recognized her as an independent kingdom, and has been ever since anxious for her prosperity and civilization. It is for the same reason that she is anxious for the regeneration of China. But the reigning spirit of China blocks the way to all progress, and is deadly hostile to all the aspirations of Japan for Asia. The advisers of the Mikado saw this long ago, and knew the conflict with China to be an inevitable necessity. Japan's military training of the past twenty years has been carried on largely with this end in view. When, therefore, the present troubles arose, she deliberately made up her mind for good, solid war, for she realized that the opportune moment had come for her to arise and decide once for all, by appeal to arms, whether Asia was to be left a decayed carcass forever, a welcome food for the hungry vultures of Western heavens, or to rise from the dead, and be free, independent, and civilized.

What will be the possible effects of this war?

First, as to Europe. It is interesting to note the completely changed tone which has already been assumed by some of the leading exponents of British opinion. For example, the London "Spectator," in its editorial of September 29, after confessing that the old central idea of Europe as to Asia had been that the yellow and brown races were destined to remain weak and semi-civilized, so that the white people could deal with them very much as they pleased, goes on to say: "Suddenly, as it were, in a week the old central idea is dispelled, and all the policies based upon it are shown to be dangerous or worthless. It becomes apparent to the most blind that one Asiatic power, at least, is neither dead nor moribund; that it has not only all the strength but all the energy of a European power; that in future in all Western operations in eastern Asia it must be reckoned as if its people were white men; . . . that the yellow races are not immovable, but can improve, can use the 'resources of science,' the enchanted armor in which Europe fancied herself panoplied forever—that is the new fact of 1894, and *we do not know that it may not prove the greatest fact of this half of the century*." (The italics are mine.) This is indeed a frank admission, and expresses better than I could what the effect of the war will be on the Asiatic and international policies of the powers of Europe. But its moral effect will be, I venture to think, not the less striking. Sole monopoly and uncontested domination are sources of all evils, and the white races already show in some of their traits that they are not entirely free from them. If they had to recognize, on the contrary, that the yellow races and the brown races were just as capable as themselves, would not that fact exert a purifying influence on them, and not only save them from acquiring the traits of character and habits of action which would make them disagreeable to the people of other races, but also keep them ever vigilant and ambitious for still higher and nobler attainments?

Second, as to Japan and other peoples of Asia. It will make these peoples more self-reliant and energetic, more conscious of the possibilities before them. Japan, at least, could not but be immensely stimulated to nobler and higher efforts. Holding the key of the Eastern situation, as she shall henceforth, she could not but realize her responsibility still more deeply. Already its effects are significant. Never in her past history have her people been so unanimous in sentiment and action as to-day. From the Emperor down to his meanest subjects, each one of the forty-one millions, without a single solitary exception, is eager to contribute his portion for the successful issue of the great undertaking. Now, with the further assimilation of all the best elements in the civilization and religion of the West, and with the higher development of her own peculiar native genius, her position in the coming century will be one of unique grandeur. As to China, I hope that she will be sufficiently beaten so that she shall feel it and hasten to the work of reform and regeneration. It is not impossible that some great personality may yet arise at this emergency and take up the work of reconstruction with strong hands. Certainly the people are worthy of a great future. Japan will be among the first to welcome with pleasure any signs of improvement in the affairs of her huge neighbor.

Thirdly, I cannot refrain from saying a word as to the possible effects on the Christian work in the far East. It seems to me this war will make the work of evangelization in one sense easier and in another sense more difficult. Enthusiastic and progressive persons are, as a rule, more open to good influence than the hopeless and conservative ones, and healthy religion can flourish only in progressive and enlightened communities. Looked at from this standpoint, the work of the ethico-religious regeneration of the East could not but be immensely aided through the effects of this war. But, on the other hand, it is quite certain that, as national sentiments and patriotic aspirations will be henceforth more and more strengthened, the people of Japan, in the first place, will be more than ever impatient of what may appear to them a kind of foreign control. They will be less disposed than ever before to take without questioning the dogmas and systems, the rites and ceremonies, of European Christianity. I am afraid the present forces of the missionary work will meet an opposition and check which will seem to some unreasonable and unjust. I cannot help hoping, however, that the great problem will now be considered in the light of the altered situation, that changes will be instituted where such are needed, and that sympathy and respect toward all aspirations, both national and racial, which these Eastern peoples may cherish, will mark more and more the future attitude of the authorities and agents of the missionary work.

New Haven, Conn.

I get my dogma from authority as I get my package from the ship. But it is the soul, the conscience, which turns the dogma back again to truth. No soul can feed on dogma, as no man can eat the package which is landed on the wharf. Only the dogma which can be opened into truth can live. Only the truth which the soul appropriates gives life.—*Phillips Brooks.*

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December

By John Albee

For old December who has any care?
  Low suns, cold earth and bare, long nights, short day,
  Its close we wish, and to be well away:
The grave of deep oblivion it may share,
That we, impatient—like a forward heir,
  Contracting debts he waits on death to pay
  And ruined if to come it long delay—
May hasten on and New Year fortunes wear.

One day alone of all the month is blest,
  The dying year's most rare and splendid flower,
    Earth's dearest prize and heaven's most costly gem;
For on that day from sin mankind had rest,
  And knew again its long-lost spiritual power,—
    That day a Child was born in Bethlehem.

Sunday-School Methods

By a Teacher

At the beginning of the year 1893–94 the teachers and officers of the Center Church Sunday-School in New Haven, Conn., felt themselves better prepared than ever before for their year's work. Behind them lay the training of five years' independent study, and they were happy in having secured for their superintendent Professor Sanders, head of the Department of Biblical Literature in Yale University, a man unusually equipped for the position. Their five years' experience had taught them the limitations of Sunday-school work under present conditions. The study of the scholar is voluntary, and has to compete with much compulsory work in other departments, and the work of the teacher is also voluntary, and accountable to no authority for regularity or excellence, while the time in class is but a half-hour a week. To secure the best results under these conditions the Lesson Committee had learned that the two essentials were to make the lessons as interesting as possible, and very simple; the first to secure the work, and the second to fit the time.

The first year of the independent lesson course of the school had been on the Gospel of Mark, the second on St. John, the third and fourth on "The Days of the Apostles," and the fifth on the Prophets. It was now decided to return to the Life of Christ for the lessons of 1893–94. Accordingly the first lesson-paper was headed:

LESSONS ON LUKE
FOR THE
CENTER CHURCH SUNDAY-SCHOOL—SIXTH YEAR.
Introductory, October 1, 1893.
Organization of the Sunday-School.
A Talk to the Sunday-School on Luke i., 1-4: "The Origin, Character, and Purpose of the Gospel of Luke."

The lessons which followed were arranged under three heads. The first was an "Analysis for Reading." Its use was explained on the first paper by the following note: "This analysis is intended to help the scholars to read over the lesson intelligently. Try to read it *twice*." Under the second head was printed simply "The Summary," accompanied in the same manner by an explanatory note which read: "The teacher will ask the class to sum up each section of the lesson in simple words before the questions are considered." The third head read "Questions for Study and Discussion," and under this head stood ten questions. These questions were prepared only after the most careful study of the text, and were designed to bring out the very essence of the lesson in fact and spirit. A special effort was made to frame such questions as would stimulate thought, and to present familiar material in such a manner as would not dull the mind by its familiarity, but would interest, looked at from some unwonted point of view. No question was asked which could be answered by yes or no, but the endeavor was made to word the questions so that an alternative answer called for individual opinion. Every question suggested information to be sought for, difficulties to be discussed, or something of spiritual significance to be thought about.

A Weekly Teachers' Meeting has been held throughout the year, conducted by the Superintendent, and attended regularly by most of the teachers of the home school, and also of the Church Mission School, where the lessons on Luke have been used since January. By way of preliminary preparation certain teachers were expected every week to make special preparation on questions assigned them, and to every teacher was recommended a book to be read in connection with the lessons, with a view to bringing into the meetings whatever of special interest might be noted. Among the books regularly used, Edersheim's "Life of Christ," Godet's "Commentary on Luke," Frederick Maurice's "Kingdom of God," and the Cambridge Bible on Luke might be mentioned as very helpful, while many others, such as Bruce's "Training of the Twelve" and Bruce's and Trench's books on the Parables, have been used as occasion required. The names of many other writers, like Phillips Brooks and Robertson, might be added, who, from time to time, have thrown light and inspiration on difficult questions. The problem carried away from these teachers' meetings by the teachers has been, "How can I adapt what I have gained, so that I may interest my scholars as much as I am interested?"

The methods of class work have been those suggested by the lesson-papers. The summarizing of the lesson has been followed by the discussion of the questions. Perhaps the best results have been obtained where each scholar has been made responsible for one or more of the questions; and the teachers have been more than once surprised and gratified by answers showing original and careful thought.

The following reprint of the study of the Sermon on the Mount will illustrate the lesson-form already described:

LESSON VI.—NOVEMBER 12, 1893.
New Methods and Teachings.—Luke vi., 12-49.

I. Analysis for Reading.
  Vs. 12-19. The twelve chosen.
  Vs. 20-49. Jesus's teaching on the hillside.
    1. Members of the new company. vs. 20-26.
    2. Spirit of the new company—Love—vs. 27-38.
    3. Spirit of the new company—Sincerity—vs. 39-45.
    4. Spirit of the new company—Obedience—vs. 46-49.
II. The Summary.
III. Questions for Study and Discussion.
  (1) Where was "the mountain"? (2) Name the Twelve Apostles. What can you tell of the former homes, relationships, occupations, of any of them? (3) Why did Jesus want Apostles? What is the difference between Apostles and disciples? (4) Why does Jesus explain the Kingdom of God just at this time? (5) How can the poor, hungry, and sorrowful be blessed? (6) Explain Christ's teaching about giving. How can we love our enemies? (7) Does Christ's standard in this sermon seem to you a very high one? Too high? (8) How is it to be attained? (9) What four illustrations in the sermon? What do they teach? (10) Look for motives suggested for living the life of the Kingdom.

Of the five review lessons included in the course, besides two general reviews at the end of the year, the first was accompanied by the following analysis:

REVIEW LESSON. Luke i.-iv.

I. Analysis for Reading.
  The Introduction, i., 1-4.
  The infancy and youth of Jesus, i., 26-56; ii., 1-52.
    How he was promised, i., 26-56.
    His birth at Bethlehem, ii., 1-20.
    How Simeon and Anna blessed him, ii., 21-39.
    Jesus at the Temple, ii., 41-51.
    His growth, ii., 40, 52.
  The Forerunner and his work, i., 5-25; 57-80; iii, 1-22.
    His birth predicted, i., 5-25.
    His birth, i., 57-80.
    His preaching in the wilderness, iii., 1-17.
    His testimony to the Christ, iii., 15-17.
  The Galilean ministry, iii., 21—ix., 50.
    (1) The Introduction, iii., 21; iv., 13.
    The baptism of Jesus, iii., 21, 22.
    His genealogy, iii., 23-38.
    His temptation, iv., 1-13.
    (2) The Beginning, iv, 14-44.
    At Nazareth, iv., 14-30.
    At Capernaum, iv., 31-44.

This analysis, continued in each successive review lesson until it covered the whole book of Luke, the school committed to memory and could repeat in concert at the end of the year.

Next year this course of lessons is to be followed by a series of "Character Studies in the Old Testament," introduced on the opening Sunday by a talk about "The Old Testament World." C. S. W.

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The Home

A One-Sided Bargain

Few women, when they read in their daily papers that the Board of Aldermen has given or sold a franchise to a railroad corporation, understand just what it means, or how they can be affected. It means that a private corporation has been given the right of way through certain streets. This right of way includes absolute control of the streets to lay tracks, make repairs, etc. The company can block streets with materials until it is ready to use them, and the public must endure.

Recently a corporation that owns almost every line of surface cars in a certain city decided to improve its roadbed through the principal street of that city. First, carts appeared, and a layer of dirt was spread from the curb to the up track. Next, temporary flat rails were laid on this, which stretched almost eight blocks. An extra trolley-wire was strung overhead. Then the stones were removed from between the tracks, and new ties and rails put down. It was not possible to cross the street except at corners, and here spring-boards were loosely laid, and two men stood ready, not to help people across this mire, but to pull and push them out of the way of the cars, lest there should be a "block." In front of the large dry-goods stores two men stood. The moment the car stopped, the descending passenger was grabbed by shoulder or arm, and shunted to the sidewalk like a bale of goods. A carriage could not approach the sidewalk, and all carting and trucking had to be done between the down track and the opposite curb. The result was fights, profanity, recklessness on the part of drivers, and general discomfort. Nor does this sum it up. The paving-stones between the tracks, when laid, were covered for three inches with dirt, which must be blown into the eyes and clothing of the people for the next month. This is what a railroad franchise means in a city.

Railroads are a necessity to public comfort, but too often they are also a source of public discomfort. Cars are run at the intervals that mean the largest profit at the least expense to the corporation, not as suits the convenience of the public. They are not kept clean; they are poorly lighted—that is, the majority of the cars. They are overcrowded, and positive indignities must be borne because of this overcrowding. The employees are not in uniform except on a few lines; nor are they compelled to observe a certain standard of cleanliness and neatness. Certain standards of manners should be observed, but are not. As some one has wittily said, "You cannot expect the manners of a Chesterfield at two dollars a day," but neither does one expect studied discourtesy at two dollars a day. We must demand a commensurate return for value received. If we give the right to earn profits, we should demand that these be honestly earned by the giving of a service that tends to promote public convenience, health, and comfort.

The Passing of Wisdom

The audience was gathering slowly for the lecture. There came in a woman with gray hair, whose clean, clear-cut features gave evidence of an intellect above the average. She sat down in the front row of seats, but changed to the second row, leaving her umbrella to secure the seat. After the change she turned to her neighbor, saying, "I want to keep that seat, for I want to hear every word. I changed so that I might rest my feet. I am so tired. Everybody is tired," she continued, after a pause, adjusting her feet comfortably on the rung of the chair in front.

"Well, why should we all be tired? We choose to be. We have no sense of proportion, or, if we have it, we do not use it," was the comment of the neighbor.

"Everybody in New York is tired," went on the Intellectual One; "that's why we live in New York—for the privilege of dying young."

"The favor of the gods, then, depends on locality," commented the neighbor.

"Yes. We all want to know so much," she continued, dreamily. "I am protected. I cannot know all I would, for nature has set her limit. Just as soon as I have heard all I can use, a sweet, merciful stupidity comes over me, and I am saved—I am saved!"

Just then the umbrella fell, and the Intellectual One sprang to secure her seat, and left her neighbor thinking how few of us recognize the beneficent office of stupidity when well used.

Reading: An Open Letter

By Lucy Elliot Keeler

You ask for suggestions upon reading, and your request reminds me of the young lady who, having a half-hour of leisure, begged Voltaire to tell her the history of the world!

You inquire if I have read "Marcella" and "Katherine Lauderdale," "Trilby" and "Ships that Pass in the Night," and in the same breath in which you laud the multitude of good novels you complain that you cannot cope with the piles of current literature, much less make up the old. Truly, books are in the saddle and ride the world, and you want to know what to do about it.

First, then, let me beg you to adopt some principle of selection.

> Amassing flowers,
> Youth sighed, "Which rose make ours?
> Which lily leave?"

But be sure that, whatever you choose, some one will consider that particular choice a foolish waste of time. If it lie in the line of your life-work, so much the better; but anything which attracts your attention will serve, be it, as Sir Herbert Maxwell says, "the precession of the equinoxes or postage-stamps, the Athenian drama or London street-cries: follow it from book to book, and unconsciously your knowledge, not of that subject only, but of many subjects, will be increased, for the departments of knowledge are divided by no octroi."

Having chosen a subject, much of the art of reading lies in judicious skipping. "You may know the flavor of a cheese," declares Oliver Wendell Holmes, "without eating it entire." The art is to pass over all that does not concern us while missing nothing that does. In every volume, in every magazine, in every newspaper even, there is a little bit that we ought to read, and much, very much, that is better disregarded. In this we must be as independent of custom as in the selection of our subject.

We lose vigor through thinking continually the same set of thoughts, and the person who has leisure to read uninterruptedly may well have several books on hand at the same time with which to vary though not encroach upon his chosen field. In this way a historical student may obtain a fair idea of science and belles-lettres. Imaginative literature should have a place in every course of reading. Fox said that "men first found out that they had minds by making and tasting poetry;" Lowell, that "poetry frequents and keeps habitable the upper chambers of the mind, which open toward the sun's rising;" and Frederic Harrison puts the "emotional side of literature as the one most needed for daily life."

Certain outlines of history and biography should become familiar; and in these days of theological and sociological novels, that department is almost barred the term "light reading." May I here, my dear young lady, offer a protest against many of the so-called "strong" novels of the day—sordid, pessimistic, without a ray of light to "gild

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the unguarded moments we steal from time?" For my part, I prefer to learn, if learn from novels I must, from contemplation of what is brave and fair and of good report, rather than from hatred of what is mean and low and foul. "An underbred book," says Charles Dudley Warner, "is worse than any possible epidemic."

As to magazines, too many of our best works there see their first light for us to disregard them; and newspapers must have our regular but summary attention. Mr. Hamerton declares that the reason the French peasants are so bewildered and out of place in the modern world is because they never read a newspaper. By means of head-lines and editorials, however, we may quickly wrest the essentials and discard the remainder.

After the what comes the how. To get from a book the best it can give, you must be properly presented to it. The name of the author is as important as the name of your hostess at a reception. One of Souvestre's most charming works, "Les Derniers Bretons," owed its failure in England to being translated from a German version—the absurd result of the bad practice of not reading prefaces. Francis Lieber's advice to his son was that "whenever you get a new book you must decide whether you will read or study it through at once, or put it away as a book of reference, to read parts upon occasions. If the latter is the case, you must read the contents. If that is wanting, you must glance over the book, so that you know what subjects are treated. If you put it on the shelf without this, you might as well not possess it at all. Mark this for all your life: the question is always important, when we own a thing, 'Are we master of it?' Books, money, fields, power, knowledge, are not our own, although we may own them, if we are not master over them."

There are two ways of impressing what we read upon the memory. One is by repetition, as Watteau painted St. Nicholases in a shop until he could produce them with his eyes closed; and the other by concentration of thought upon a single reading. The first is the parrot and the school-boy method; the second, that of the time-saver and the thinker. This power of concentration is one of the most difficult things in the world, and is attained only by earnest effort. The practice of making brief notes from memory after one has read a chapter or volume is admirable discipline; and some system of marking and note-making is indispensable. Do not be tempted to leave a passage before its meaning is clear to you, content if the author "babbles pleasantly enough to keep your thoughts in a state of agreeable titillation;" and pay close attention to words. We have all laughed over the school-teacher in "Marcella" who, when unable to pronounce a word herself, dismissed it with "Say Jerusalem, my dear, and pass on!"

Ruskin complains that we are prone to say, "How good that passage is—that is exactly what I think!" whereas the right feeling should be, "How strange that is! I never thought of that before, and yet I see that it is true; or, if I do not now, I hope I shall some day." The reader who looks for advancement must read with an open mind. Whether you agree with a book or not is of little consequence. The point is, does it make you think? Does it illumine the dark places in your mind, and stir your feelings to the point of right action? "What Guizot learned this morning," a contemporary said of him, "he has the air of having known from all eternity." Above all, readers must not imagine that all the pleasure of composition depends on the author. The reader must himself bring something to the book. Everything depends on the spirit with which we approach it. The key to all secrets we must carry in ourselves.

There is no good thing, however, without its dangers, and the love of reading accedes to the general law. It is apt to be indulged in to downright gluttony, and to occupy time which should be given to other duties. "How dare I read Washington's campaigns," wrote Emerson, "when I have not answered my letters? Much of our reading is a pusillanimous desertion of our work to gaze after our neighbors."

It is not so much the badness of a novel that we should dread as its overwrought interest. "The best romance," says Ruskin, "becomes dangerous if by its excitement it renders the ordinary course of life uninteresting, and increases the morbid thirst for acquaintance with scenes in which we shall never be called to act." Have we the courage of the German boy reading a blood-and-thunder novel? In the midst of it he said to himself: "This will never do. I get too much excited over it. I cannot study so well after it. So here it goes." And he flung the book into the river. He was Fichte, the great German philosopher.

Finally, why should we read? To be "deep-versed in books, and shallow in ourselves"? to "know for knowing's sake, the wonder it inspires"? so that we may lose ourselves in the contemplation of a description and never raise our eyes to the towering mountain and the flying cloud? Does self-burial in one's library come from the love of literature?

Indeed, no. While to use books rightly is to go to them for help; to appeal to them when our knowledge and our power of thought fail; to be led by them into purer conceptions than our own, and receive from them "the united councils of all time against our solitary and unstable opinion," it is yet more than this. Whenever we find another human voice to answer ours, and another human hand to take in our own, we should open that book. "All the books," affirms Walter Besant, "that were ever written are valuable only as they help us to read and understand the language in which they are written."

So, my dear young lady, I have drawn this bare outline around the subject you indicated. It is as different from the realization as "ten minutes by the clock differs from ten minutes of happiness," as it is different from the two points in the adventure of the diver:

> One when, a beggar, he prepares to plunge;
> One when, a prince, he rises with his pearl.

Some Revelations of Science

The most active handmaiden placed at the service of the intelligent housekeeper to-day is science, and her service is rendered without remuneration. Every department of housekeeping is indebted to science for her generous donation of accurate knowledge based on investigation and research. This knowledge, if used by those who manage homes, reduces the cost of living, reduces the dangers of disease and death, and reduces crime and immorality.

The loss in money to the homes of this country through the adulteration of food is enormous. The Ohio Dairy and Food Commission has placed every home in the land in its debt because of the aggressive, thorough work it is now doing to detect adulterations in all articles of food and proprietary medicines and tonics.

The first crusade was waged against grocers. Goods were bought and analyzed by authorized chemists, and the seller prosecuted when the goods sold were adulterated or below recognized standards. Vinegar sold as cider vinegar is on the market, sold regularly and bought in perfect faith, which is a chemical compound. Jellies and jams were analyzed and found to contain only a small percentage of the real fruits. Jellies were made of water, grape and cane sugar, ash, and coloring matter. Spices yielded, on analysis, cocoanut shells, rice, flour, and ashes. Coffee contained burnt starch, burnt sugar, and saccharine extracts. A preparation sold as lemonade was proved to be made of water, sugar, and tartaric acid, and contained no lemon. A dairyman was prosecuted for selling skimmed milk; the milk he sold contained ninety per cent. of water, and of the ten per cent. only 1.2 per cent. contained fats. A fine of one hundred and fifty dollars was imposed in this case, which was a test case. All the cases tried resulted in victory for the Commission. Public sentiment has been educated in the demanding of pure foods in Ohio through the effort of the Dairy and Food Commission that the arrest and prosecution of offenders is made easy, not difficult, as in most of our States. This last year

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the Ohio Legislature passed laws still further simplifying the proceedings in the prosecuting of cases of food adulterations.

Another field in which the Commission has been active is that of proprietary medicines and tonics. The revelations resulting from the analysis of two much-advertised tonics, both recommended as especially beneficial to mothers and children, were startling. Druggists were made the defendants in these cases. Four arrests were made, three for selling goods other than that specified, and one for selling a pre-digested food which contained no food-elements. These goods are sold over the whole country, and the decisions, when rendered, will affect the sale of these goods, because the people have become more intelligent. The laws of Ohio controlling the sale of foods and drugs are very explicit. An act passed in 1884 says: "No person shall within this State manufacture for sale, offer for sale, or sell, any drug or article of food which is adulterated, within the meaning of this act." The term "drug" is made to include all medicines designed for internal or external use.

One tonic, analyzed and found to come within the condemnation of the law, proved to be a certain kind of Bordeaux wine, and did not contain a fraction of the drug that gave it its name; it yielded, on analysis, one-fifth of alcohol. The result was an alcoholic stimulant. The other tonic, two brands of which were analyzed, claimed to be entirely free from alcohol; one contained fifteen per cent. of pure alcohol, the other yielded no alcohol; but in both a large percentage of salicylic acid was found.

A certain "pre-digested food" was proven most conclusively to be pre-digested starch, and to be entirely devoid of the food-elements. In the opinion of two noted chemists this so-called pre-digested food, as sold now, encourages diabetes when taken regularly. Tablets sold as containing certain medicines frequently prescribed by physicians, and said to contain five grains of the medicine, yielded one grain. Another tablet did not contain a fraction of a grain of the medicine it was sold as containing.

Massachusetts and Ohio have taken up the question of food-supply scientifically, and so publicly as to compel the attention of all classes of citizens. Public sentiment is so educated as to support every effort of science and law to compel manufacturers to avoid adulterations and to compel sellers to know something of the character of the goods they sell. Both manufacturer and seller in each of these States can be criminally dealt with for violations of the law of these States. This is just. Many of the manufacturers of adulterated foods live and manufacture outside of the States under the laws of which their goods come; in that case the law must reach the seller.

The first duty of every housekeeper is the preservation of the health of her family. Her second duty is to secure from the money expended the best results. The wider her range of knowledge, the closer she watches the revelations of science as they bear on the questions affecting the home, the surer she is to succeed in accomplishing her highest aims and to educate public sentiment.

At a conference called by the retail grocers of Brooklyn to protest against the selling of groceries in dry-goods stores it was stated that fifty-five per cent. of the goods sold by grocers were made-up goods. This statement is astonishing, but it must be accepted, for it is authoritative. This knowledge must impress every reader with the necessity of protection against adulteration. The utmost care should be used in the buying of these goods—it becomes imperative. The health authorities, National and State, should exercise the greatest caution. The Government does magnificent work in protecting the public against adulteration, but it cannot do everything. Public intelligence and public sentiment must be its strongest allies.

There is always the possibility of a failure to convict because of a legal technicality, but the exposure of a fraud, though it be but the selling of liquor as a medical tonic, or a substitute for food that has little or no nutritive quality, protects those who use their intelligence for the benefit of their families. Paying for coffee, and getting burnt peas and starch, is being defrauded. Paying for pepper, and getting three per cent. pepper and ninety-seven per cent. adulteration, is certainly not spending money to good advantage, nor helping to develop a moral tone in the community. The man clever enough to discover that the public will pay him for starch and peas, and call it coffee, will have followers just as long as men remain human beings.

From the Day's Mail

Dear Outlook:

I hail with delight, after these many years, the article "Home and School" in a recent issue of The Outlook. I remember some years since saying to a complaining mamma, "Have you been to see Robert's teacher?" "No; if she does not know her business, I cannot teach it to her," was the indignant response. It was of little use to suggest that, if the teacher did not know her business, at least Robert might be better placed by a little care on her part. She would do nothing; plainly it was too much trouble. Later on, when he would not go to school, and still later, when by his waywardness he almost broke her heart, one could but wonder if she remembered that for years her boy—her only and idolized child—had spent the greater part of every school-day in a building the inside of which she never saw, and with men and women who were utter strangers to her.

We treat better our pet dogs and cats; and then we mothers break our hearts because our boys do not give us their confidence.

Let us choose our children's teachers. The man or woman outside the book is more than the one inside it.

JEREMY JESSOPP.

Chicago.

It is true, as our correspondent says, that in many homes the pet animals are more consistently cared for than the children. Complaints about the schools are heard on every side, but children are sent to these same schools regularly, and no concerted attempt is made to modify the system, to understand the teachers, to see that they are such people as should influence and control children. Recommendations are given to schools and to teachers with no, or almost no, knowledge of either. It is this lack of moral sense and responsibility that has contributed to the maintenance of poor schools.

Dear Outlook:

In a recent issue of your paper excellent directions for preserving and pickling fruit were given. Allow me to suggest what we consider an improved method of canning. When the fruit is cooked, the jars should be wiped dry, inside and out. Then stand three or four on a folded cup-towel that has been loosely wrung out of *cold* water. Pour a spoonful of hot fruit into each jar, then fill them up in turn. It is wholly unnecessary to warm the jars or jelly-glasses in ovens or warm water. Jars may sometimes need a thorough heating if they have been kept in a damp cellar, in order that all germs of mold may be destroyed, but this should be done some weeks before the jars are desired for use.

We have practiced the above method for a number of years, and have the first failure in the way of broken jars to record.

As a covering for jellies, white wax is superior to paper, tin lids, or covers of any sort. Drop a piece of paraffine the size of a large pea into each glass of jelly while hot. When it is cold there will be a thin, smooth cover of wax over the jelly, which will keep out all dust and prevent mold. When the jelly is required for use, loosen from the sides of the glass with a thin knife, and the waxen cover will come out entire. Drop in a bowl of cold water for a minute to cleanse it, then lay on a napkin to dry. It can then be stored away for future use.

N. C. B.

Dear Outlook:

A correspondent asked some time ago how the Italian blankets can be cleaned. If she will get two or three gallons of gasoline (it can be procured at a paint-store for fifteen cents a gallon), she can clean her blankets at home. Put the gasoline in a tub and immerse the blanket, rubbing just as if it were in water. It will look much better if rinsed in another tub of clean gasoline, but it is not necessary. After the dirt has settled to the bottom of the tub, the gasoline can be drawn off and used again.

A.

In using gasoline it is necessary to have the utmost care. It can be used safely only in a room where there is no fire, and, better still, use it out-of-doors if possible. Many of

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the insurance companies would refuse to pay the insurance in case of destruction by fire occasioned by the use of gasoline.

Picked Up

Brooklyn is the first city to have a woman as forewoman of a stable. The position was formerly occupied by her husband, who lost it, and is now a driver.

One of the latest innovations in modern conveniences is the Economical Shoe-Repairing Company. A trim-looking two-wheeled wagon, bearing this sign, calls for shoes that need repairing, and returns them at the specified time.

Dr. Knowlton, of Chicago, urges greater care in the running of elevators. The nervous shock that accompanies the running of elevators at rapid speed causes positive danger to people of weak heart-action, because of the sudden jar in stopping and starting.

The London "Spectator" tells of a little child who, on inhaling the perfume of some wild flower, exclaimed, "How passionately smellful it is!" The "Spectator" defends the use of the word "smellful" as being as legitimate as "painful," "hurtful," "helpful."

A German professor urges the encouragement of stamp-collecting among children. He says it develops the color sense and trains the powers of observation, because the eyes learn to detect resemblances and differences, and gives a familiarity with geographical names that stimulates an interest in geography.

The hiding of money in the house to keep it safely is a most foolish practice; to hide it and not let the members of the family most concerned know of the place of concealment is still more unwise. Recently a man hid $12,000 in a chimney without telling his wife of the place of concealment. The wife lighted a fire on the hearth, and the money—paper—was destroyed. Only a short time ago the papers gave an account of the destruction of four hundred dollars hid in a stovepipe in the same way. The wife knew nothing of the place of concealment, and lighted a fire in the stove.

Laddie

By Mrs. George A. Paull

In Two Parts—II.

It was Jack's mother's fashion always to come in for a good-night talk, and all the things that were either perplexing or wrong in the day that had passed were all straightened out in this talk with mother. Jack was not a perfect boy by any means, and he was not the least bit of what boys call "goody-goody," but there was one grand thing about him that would keep him from ever going very far wrong. His mother was his best friend and his chosen confidante. He never kept anything from her, and he never minded telling her all about his very worst scrapes.

"Mother never scolds," Jack had once retorted triumphantly when a boy asked him if he was afraid to do something for fear his mother would scold if she found it out. And it was quite true, his mother never did scold. She was too wise a mother for that; and though she had a high standard for her boy, and wanted him to do right in everything, yet if she had to tell him that he was wrong, Jack always knew that she never loved him more than when he had done wrong, and the fact that she was grieved instead of angry made him very unhappy when he had to confess anything that he knew would bring a sorrowful look into her eyes.

"If she was the kind of mother that pitched into a fellow and gave him fits whenever he did anything, I wouldn't care whether I did things right or not; but I have such a kind of a partnership feeling with mother that it don't seem fair to disgrace the firm," he thought.

But to-night Jack did not want to change his mind about Dan's deserts, and so, when his mother sat down by him, and put her hand on his head half hidden in the pillow, he only grunted, and gave an impatient toss.

There was silence for a moment, and then Jack broke out, impatiently:

"Go ahead, mother. I know what you're up to, but it isn't any use, I can tell you beforehand. Dan doesn't deserve to have me let up on him. You know he don't."

"I know it, dear," and mother's voice was very loving.

Jack lifted up his head like a turtle from the pillow, and tried to see his mother's face in the moonlight. That was the last thing he had expected to hear her say. He had supposed she would tell him that Dan did deserve to be forgiven.

"It is quite true that Dan did a mean, contemptible thing when he hurt poor little Laddie," she said, stroking the curly hair. "It isn't because he deserves it that I want you to feel differently towards him."

"Then why should I, if he doesn't deserve it?" demanded Jack, triumphantly.

"That is just the very reason," his mother answered. "Because he does not deserve it. You remember the last part of the Epistle you learned this evening: 'If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.'"

"He certainly is my enemy, there's no doubt about that," said Jack, giving the pillow a thump, wishing it was Dan's head that he had in such a convenient place for punching. "But, mamsie, dear, don't you see how perfectly impossible it is for me to feel decently towards him? I wouldn't care if he had hurt me. You know I don't keep up a grudge against a fellow that hurts me; but Laddie, poor little Laddie! why, I don't see how you could even expect me to be nice to a fellow who would hurt him! It was cruel and cowardly, you say yourself that it was, to stone a poor dog who had never done anything to him. Oh, I just won't have anything more to do with him after I settle with him for what he has done. I shall do that first."

"It will be hard, I know, dear, but my boy has done hard things before now because they were right."

"Now, mamsie, that isn't fair. You are just trying to coax me that way. I could do this if I wanted to, but I just don't want to, and that is all there is about it. I'll do anything else in the world to please you, but I can't do this."

"But it isn't to please me, Jack."

"I know."

Jack was quiet for a time, and then he flounced about vigorously on his pillows trying to make them more comfortable. Something was very uncomfortable, and fixing the pillows did not seem to improve matters.

"Dear," said his mother, tenderly, "I wish I could do it for you. You know I would if I could."

"I know you would. You are the best mother that ever lived," and Jack rolled his head over into her lap, and drew her hand down to his lips. No mother ever had a more devoted knight than was Jack. If he hadn't been such a splendid fellow in every way, one would have had to love him for that alone.

"I know it all, mamsie. I know I ought to forgive him, and now, when he's sick, I ought to go and see him, and be nice to him; but how can I?"

"You know where the strength will come from, Jack, and you can do it if you will. I think you might be a good deal of a help to Dan, dear, if you will. Since they have come here to live he has not made many friends, and the friends he has chosen are not the ones that will be of any help to him. If you will try to help him, and bring him here sometimes, and show him that a boy can have a good time and be good too, you might give him a helping hand that would pull him out of ever so many bad ways."

"Aren't you afraid he would pull me down?" asked Jack, mischievously.

He knew what his mother would say.

"I can trust my boy."

"The fellows don't like Dan because he's so disagreeable.

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He's always doing mean things, and I don't see any use in trying to help such a disagreeable fellow, anyway."

"He hasn't any mother, Jack. That is his aunt who keeps house, and whom we have thought was his mother. I only heard that this afternoon. Now, dear, to-morrow I am going over to see him and take him some little things, but I will leave it to you to go first, if you would rather."

Jack groaned.

"I suppose if he hasn't got a mother, that accounts for it all," he answered presently. "I don't know what I wouldn't be if I hadn't you, mamsie darling. You go, and that will do him lots of good; but do let me off."

"Just as you like, Jack. Good-night, darling. You sleep over it, and we won't talk any more about it to-night."

Jack tossed restlessly about for some time, instead of falling to sleep at once, as he usually did after a day of study and play.

"What a mother I have got!" he said to himself, as he heard the ripple of music coming up from the parlor, and heard his mother's voice. "I ought to be a perfect angel with such a mother. I suppose a fellow like Dan isn't much to blame for being what he is, with no one to help him. That aunt of his looks as if she would turn vinegar sour if she looked at it, and I know she's a scold. I heard her giving Dan fits once when I went past."

Jack was not a saint, but he did try to do right, and, with the words of the verse he had learned that evening ringing in his ears, he could not cherish his anger.

By and by he slipped out of bed, and, kneeling down, prayed for help to do what he could not do in his own strength. Then he went over and looked down at the sleeping Laddie.

"You're a forgiving little fellow, Laddie," he said, softly. "I suppose if Dan wanted to make up to you, you would be friends right off with him."

The next morning his mother did not say anything to him about Dan. She knew that when her boy had made up his mind he would tell her of his own accord; and when, after breakfast, she saw him go to his book-shelves and take down some of his favorite books, she guessed what he meant to do with them.

"Mamsie," he said presently, in what he intended to be a very matter-of-fact voice, "I think I'll take some of these books over to Dan on my way to school. And did you say you had something for him?"

The look on his mother's face more than paid Jack for all that the struggle to do right had cost. He knew just how pleased she was that he had done right, and how her sympathies had been with him in the effort which had seemed hopelessly hard at first. What could not a boy do for a mother who loved him so dearly, and who knew just when to let a boy settle things by himself, and when to help him!

Ten minutes later, with his arms full of books, and a little basket of good things in his hand, Jack knocked at Dan's door.

Dan was lying on a bed near the window, and when he heard the door open in response to his "Come in," he turned his head to see who his visitor was.

When he saw Jack coming in, he pulled the bedclothes over his face, afraid that Jack had taken this time to avenge himself for the cruel treatment of Laddie.

He could hardly believe his ears when he heard Jack say, in a very friendly voice:

"Hello, Dan! How do you feel to-day? It's slow work staying in bed, isn't it? I've brought you over some of my books to read. Mother sent you something nice in her basket, too."

There was no mistaking the tone of cordial friendliness, and Dan's head came out from under the sheets in a rather shamefaced way. His eyes brightened at the sight of the books, and as Jack began to talk about them he forgot his shyness and awkwardness.

No allusion was made by either of the boys to Dan's treatment of Laddie, though both of them were thinking about it. It was not until Dan was nearly well that he could bring himself to speak of it, and Jack was too generous a boy to allude to it, when he was showing so many kindnesses to the boy who had been his enemy.

One day, as Jack was about to go, Dan blurted out, suddenly:

"I say, Jack, I'd a heap rather you'd have given me a thrashing than acted this way to me. It makes a fellow feel meaner than mud, for I never did anything but torment you while I was well. I'm awful sorry I broke your dog's leg, and I've been wanting to say so, only I couldn't, somehow. I know I ain't much account, Jack, but I'll be your friend through everything after this, and Laddie's too, and when I get well I'll make up to you for all this. Say, what made you act so, anyway?"

"Oh, I was having my revenge on you," Jack answered, with a twinkle in his eye, as he thought how different it was from the way in which he wanted to revenge himself.

"You were!" ejaculated Dan, in amazement. "How?"

Jack's face flushed, but he answered bravely, with a reverence in his tone that was very sweet to hear:

"'If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. I was trying 'coals of fire,' you see, Dan."

"I wish I was like you," Dan said, after a little pause. "But, Jack, if you knew what a difference it makes having such a mother as yours! I'm only a bother to Aunt Hannah, for she don't like boys, and only has me because there's no one else to take care of me; but you don't know how lonesome it is, and mother died when I was a little shaver, and I can only just remember her."

There was a little choke in his voice, and warm-hearted Jack felt his eyes growing moist. Suppose he was in Dan's place, and that dear mother was gone? A warm friendliness sprang up in his heart for the motherless boy.

"Look here, old boy," he said, sitting down on the edge of the bed, and taking Dan's hand; "I'll go shares with you with my mother—and half of her is worth a whole of any other mother in the world. You just come over to our house whenever you like. Mother is always glad to have the fellows come, and she'll help you the way she does me. There never was any one like her for helping a fellow out of scrapes. We'll be chums, and you drop going with those other fellows, for they're always getting you into scrapes, and then shirking off and leaving you to take all the blame. Come on over to mother now, and I'll tell her I've shared with you."

"I've brought you a new boy, mamsie, dear," announced Jack as he came into the room with Dan, walking feebly, for he was still weak, while Laddie hobbled along after the boys, wagging his tail cheerfully, as if everything was just as it should be.

"Maybe you don't want another, especially when he ain't a very nice kind of a fellow," said Dan, but there was a wistful look in his eyes that went straight to the motherly heart that was large enough for all boys.

And so Dan turned over a new leaf, and, though he failed every now and then, as a boy will even when he is doing his best, yet, knowing that motherly sympathy and advice awaited him in all his troubles, he kept on trying, and proved himself to be a friend well worth having. There are some parts of a story that one knows without being told, and so there is no need for me to tell you that Jack was glad that he had tried the noblest form of revenge that one can show towards an enemy—heaping coals of fire upon his head.

Answers to Puzzles

(In Outlook for November 24.)

"A Multiple Definition." Answer: Slip.

"Transpositions." Answer: Grape, rape, reap, pear, pare, bare, hare, care, dare, rare, ware, fare, tare, stare, star, tar, rat, art.

"Verbal Ages." Answer: 1. Percentage. 2. Image. 3. Arrearage. 4. Courage. 5. Equipage. 6. Marriage. 7. Tonnage. 8. Steerage. 9. Pierage. 10. Savage. 11. Appendage. 12. Parentage. 13. Manage. 14. Adage. 15. Damage.

"Twelve Hidden Wild Flowers." Answer: 1. Meadow-sweet. 2. "Butter and Eggs." 3. Yarrow. 4. Arbutus. 5. Aster. 6. Rue. 7. Sorrel. 8. Anemone. 9. Orchis. 10. Vervain. 11. Gentian. 12. Mallow.

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For the Little People

Their Sail

By K. A. Peters

Said Charlie to Sam on a bright summer day,
"Come, let us go sailing in Chesapeake Bay:
We'll fish and we'll sail, and a big storm will come,
And rock the boat so that we'll hurry back home."

Said Sam unto Charlie: "O yes! let's jump in.
I'm ready, right now, for the storm to begin."
And just as soon as these boys got afloat
A big storm arose and kept rocking the boat.

Said Charlie to Sam: "There hasn't been time
For even one fish to nibble my line.
Such a terrible storm I didn't expect;
If it keeps on like this, our boat will get wrecked."

Said Sam unto Charlie: "This boat keeps on rocking,
And soon will upset, the storm is so shocking.
We'll surely get *drowned*, and there'll be a great fuss,
And we won't catch the fish, but the fish will catch us."

Said Charlie to Sam: "It is really too bad,
But Biddy is coming, and looks very mad;
So I guess that we'd better get out of her way,
And finish our sailing on some other day."

And so Sam and Charlie both hastened in fear
To get out of the way before Biddy came near:
For when that big storm rocked their sailboat so hard,
They were in Biddy's wash-tub out in the back yard!

Poney and the Lion

By Adeline Knapp

Poney is a small beagle-hound, living on a ranch in central California. She is a very pretty creature, white and golden brown, with long, silky ears, and soft, expressive eyes. She weighs about fifteen pounds, and is one of the gentlest little canine ladies you could desire to see.

The beagle, although a small hound, and exceedingly mild in its manners, is very courageous, and they are famous hunters. In the San Joaquin Valley, where rabbits abound and are a serious pest, these hounds are worth their weight in gold to the farmer. They are rare, however, and bring a good price. Poney, and Naylor, her mate, keep the ranch on which they live quite cleared of rabbits, gophers, and ground-squirrels, and their puppies are always sold, as soon as they are old enough, to people living "in the San Joaquin."

On the same ranch with Poney and Naylor live a number of other dogs, for the young men are great hunters. There are three Irish setters, a mastiff, a fox-terrier, and a big Llewellyn setter. At the time I write of, Poney had four particularly fine puppies, just old enough to be weaned. They were soon to be sent away, so at night Poney was separated from them and locked up in the barn, that the puppies might become quite independent of her maternal care. It was a clear moonlight night. The puppies were all asleep in front of their little kennel; the Irish setters and the mastiff were lying under the trees; Naylor and the Llewellyn setter were off hunting, when down the mountain, creeping softly, looking for just such a nice supper as these sleeping puppies would have made him, came a puma, or California lion.

The puma was bigger than the biggest dog on the place, and he must have been pretty hungry or he would not have come so near the house; for while a California lion will kill cattle, or even horses, and the creatures have been known to attack men, still they are very wary, and do not often run into danger.

Well, this fellow came prowling down the mountain, and presently espied the puppies.

All the dogs discovered him at about the same time, and at once a terrible commotion began. Mastiff, setters, and terrier ran howling to the house and hid, yelping, beneath it; the puppies cowered back into the kennel, crying pitifully, while the lion had evidently made up his mind to have at least one of them.

Shut up in the barn, Poney heard her babies crying, and began to howl and cry in response. Desperately she dug her way out from under the barn wall, and, rushing up, hurled herself upon the great, prowling invader. It was literally rushing into the lion's jaws, for she was hardly more than a good mouthful for him. He turned and made a savage attack upon her, while the puppies rushed from the kennel and sought shelter at the ranch-house.

Aroused by the commotion, the farmer came running, barefooted and in his night-clothes, to the scene of the struggle.

There was poor Poney, held fast in the lion's jaws, while the creature was rapidly shaking the life out of her.

Seizing the ax, the farmer rushed at the lion, who, thinking discretion the better part of valor, dropped the little hound and fled before the man could aim a blow at him. Poor little Poney was terribly bitten about the head and breast, and one leg was broken, but, hurt and wounded though she was, she would not be satisfied until she had licked each one of her puppies, and satisfied herself of their safety. Her wounds were dressed, and, as dogs are good patients so far as recovery from injuries are concerned, she is now nearly well again, although still lame; but she has not been shut away from her puppies since that night, when her mother-love made her dig her way out of the barn and fly to do battle for them against such awful odds.

Some Wonderful Eggs

The Washington "Post" tells us that Keller, the magician, went down to the beautiful market at Washington. This market is one of the sights of Washington, especially on Saturday morning, when the flower market is a dream of beauty and fragrance. All around on the outside of the beautiful building colored aunties sit selling eggs and herbs, and at this time of the year holly and mistletoe. They have bandannas on their heads and gay-colored shawls about them, many of them smoke pipes, and all of them are good-natured and smiling. They come in from the suburbs of Washington, sometimes walking, but more times in rickety carts drawn by equally rickety mules. They arrive early in the morning, and sit placidly and contentedly beside their little stalls in baskets or boxes, or on planks raised on boxes, all day, or until they have sold out their stock. Mr. Keller walked up to one of these old black aunties, asking, "How much are your eggs?" "Twenty-three cents, honey," she said, in her sweet Southern drawl. "I will try half a dozen;" and the magician proceeded to crack them, and, in addition to the natural contents of the egg, a gold dollar came out of the first shell; the second one was broken and a five-dollar gold piece came out, and the third one brought a ten-dollar gold piece. By this time the old colored auntie was in a state of wild excitement. She dropped her pipe and spectacles and stood leaning over the basket containing the eggs unsold, and held it tightly. A bystander who knew Mr. Keller said, "Well, auntie, how much will you take for the rest?" "'Deed, chile, dese aigs ahn't fuh sale." Doubtless she carried them home expecting to find the same rich return that Mr. Keller had found, but, alas! these eggs without Mr. Keller were only ordinary eggs.

Good for the Organ-Grinder

All the little folks who read this page who have brothers in college know that these big brothers are very clever, that they know a great deal. Sometimes the professors are almost as clever, know almost as much. At an Eastern college recently some students borrowed a hand-organ from the owner and began playing it under the window of one of the professors. He came out with his hat and passed it around, urging the students to be generous. When each student had contributed, the professor gave all the money to the owner of the organ and told him to leave the campus. Which was the more clever, the students or the professor?

Bulls Without Legs

When you hear the word "bull," you think of a big brown or black animal, with horns, and a switching tail, and fiery eyes, who roars, and is altogether frightful—an animal to be avoided. That is one kind of bull, but there is another kind that makes us laugh, and that is made of words. Recently a prize was offered in England for the best bull of this kind, and here are some that were sent in:

Extract from a speech made at a meeting to promote total abstinence: "The glorious work will never be accomplished until the good ship 'Temperance' shall sail from one end of the land to the other, and, with a cry of 'Victory!' at each step she takes, shall plant her banner in every city, town, and village in the United Kingdom."

An Irishman, in the midst of a tirade against landlords and capitalists, declared that "if these men were landed on an uninhabited island they wouldn't be there half an hour before they would have their hands in the pockets of the naked savages."

Only a few weeks ago, a lecturer at a big meeting gave utterance to the following: "All along the untrodden paths of the future we can see the hidden footprints of an unseen Hand."

"We pursue the shadow, the bubble bursts, and leaves the ashes in our hands!"

One of the regulations of the West Boston Bridge Company reads:

"And the said proprietors shall meet annually on the first Tuesday of June, provided the same does not fall on a Sunday."

An orator at one of the University Unions bore off the palm of merit when he declared that "the British lion, whether it is roaming the deserts of India or climbing the forests of Canada, will not draw in its horns nor retire into its shell."

This last one you may not understand without thinking it over, but it is very funny when you do see its contradiction.

A certain politician, lately condemning the government for its recent policy concerning the income tax, is reported to have said: "They'll keep cutting the wool off the sheep that lays the golden eggs until they pump it dry."

This kind of bull is very amusing, and, as you see, harmless; very different from the bulls with horns and fiery eyes.

The Emperor and the Cobbler

St. Crispin, you know, is the patron saint of the shoemakers. In Flanders and some other European countries he has his day which is kept as a festival. It is said that the Emperor Charles V. went into a cobbler's shop on the evening of St. Crispin's Day, and found the cobbler celebrating the day with his friends. The Emperor, who was not recognized, told his errand. He wanted his shoes mended. The cobbler told him he would not do any work, not even for the Emperor. "Do you love him?" asked Charles. "I do," said the cobbler, "but I would love him more if he taxed us less." The Emperor sat down with the cobbler and his friends and had a pleasant evening. The next day the cobbler was summoned to the palace, and in the Emperor saw his visitor of the preceding day.

The Emperor asked him what he wanted most. The cobbler asked for a night to decide. The next day he told the Emperor that he desired that the cobblers of Flanders should have the right to bear for their coat of arms a boot with a crown upon it. The request was granted.

A Hint to Scholars

A dear little dunce of a girl, Ann Eliza,
Dreamed that she dined with the Common Divisor.
They ate up the rule
She had studied at school,
And at once she began to grow rapidly wiser.

—*Youth's Companion.*

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The Christmas Books

The Holiday Literature Reviewed and Described

ALTHOUGH the special holiday publications of the season are neither so numerous nor so important as in previous years, they include a great many books of fine workmanship and of lasting value. While there is nothing to take the place of such work as Mr. Vedder's illustrations of "Omar Khayyám," or of such charming examples of illustrative art as Mr. Parsons and Mr. Abbey have given the world in other years, there is ample evidence of a steady progression in the art of bookmaking. It is, in our judgment, a matter of satisfaction, both from the literary and artistic point of view, that the holiday books show a steadily growing appreciation on the part of the publishers of the need of standard works in the finest forms, and a noticeable feature of the present season is the republication in elegant editions of classic books. Such books take their places as permanent additions to libraries, and do not lose their interest when the first novelty is passed.

A foremost place among holiday books must be given to *The Life of Christ as Represented in Art*, by Archdeacon Farrar. (Macmillan & Co., New York, $6.) Comparisons with Mrs. Jameson's "History of our Lord" will be inevitable. It may be said at once then, that, if Mrs. Jameson's book is not at all exhaustive, is untechnical and unscientific, Dr. Farrar's work is still more so. He expressly says, nevertheless, that his aim does not presume to intrude upon the functions of the art-critic, nor to enter into the fields of technical inquiry outside the range of those studies in which his duty lies. This book, therefore, is eminently one for popular reading. Its author does not describe, nor does he even cite, pictures and sculptures other than those which he knows well. He knows so much about them, however, that he is able to fill a portly volume with charming and discursive description. It is a pity that the illustrations are not as good as the text. The cover also might have been improved. Print and paper, however, are fine, and at some future time when the distinguished writer shall have added enough matter to make his work of greater help to the art-student, and when the publishers shall have divided it into two volumes, every one will be the gainer. While, then, from the standpoint of the art-critic, the book may not receive unstinted praise, the "general public" will perhaps not be over-fastidious, and the cause of art is sure to receive a real impetus by means of the work of one deeply sensitive to the ever-varying phases in which painting and sculpture have made the sacred story immortal. Surely the whole world believes with Dante that for religious art it may say "*Vagliami il lungo studio, e'l grande amore.*" The proof is seen in the fact that the great galleries of the world are more and more resorted to by those of very limited education and opportunities, who have learned to look not only upon modern but upon old masters with feelings of intelligent enthusiasm where before was only listlessness. This book will extend such benefits to a larger number than now possess them. It is an especial merit that Archdeacon Farrar emphasizes the fine discrimination shown in Mrs. Jameson's books in clearly indicating the influence upon art of the pure or superstitious, the devout or undevout feelings of the epochs and the artists by whom it was produced. It is not surprising that the personal taste of the author has led him to give a much greater porportionate place to painting than to sculpture, and in painting to speak but seldom of Spanish artists and to give to the Italians perhaps too much consideration as compared with the Flemings. But here, again, it is evident that Dr. Farrar does in no sense pretend to write an exhaustive treatise on one subject of the history of art. He does, instead, enhance to our grateful hearts and minds the appreciation of the immortal illustrations of the holiest history which can occupy the mind of man. It is in this enhancing that he will appeal with power to all religiously and devoutly minded folk. The "general public" is, of course, interested in the history of art and in the life of Christ as it is represented in art, although it may not be profoundly interested. But Christians are, of all men, those who can best appreciate the representations of our Lord in painting and in sculpture, because that appreciation comes from heart as well as head. It may safely be prophesied, therefore, that this work is to have a permanent popularity in the religious world, where its author has so

From "Albert Moore, his Life and Works."
(Macmillan & Co.)

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From "The Rubáiyát" of Omar Khayyám.
(Houghton, Mifflin & Co.)

long and so favorably been known. He is the writer of many books—too many, some severe if not possibly envious folk have said. Yet however expansive he is in them, and however easily a rich and ornate, if at times over-rhetorical method of expression comes to him, it must be admitted that few contemporary authors (the giants have mostly departed) have written in a more elevated style or with greater moral and religious energy. The evident enthusiasm of Dr. Farrar in his every work communicates its spirit to the reader or hearer, and adds immeasurably to his influence both as author and preacher. This book, as well as every one which the author has written, presents just that pervasive personality so eminently distinguishing the writings of that other great Westminster man, Dean Stanley. Therefore the last charm of this delightful work lies in the fact that it is intimately related to its author's life. It might be thought by his many admirers that a clergyman now well along in years, writing for the first time on art, might fail to reflect more than a general glow. Archdeacon Farrar tells us, however, what is not at all hard to discern for ourselves, that this book is the product of the notes which he has taken in the galleries ever since he was a young man. So far as they are excerpts from his own journal they naturally lack the continuity of an art-history. But, if they lose in one direction, they gain in another.

Chief in sad significance among holiday books is the excellent edition published by Messrs. Houghton, Mifflin & Co., Boston, at the attractive price of one dollar and a half, of Dr. Holmes's *Last Leaf*. The poem is prefaced by a *facsimile* which the kindly Autocrat wrote to his publishers. Who can read this letter and not feel more than ever the spirit of one who combined the graces and graciousness of Charles Lamb and Thackeray and Washington Irving, and yet whose personality was so individual and never-to-be-replaced; who can read the poem and not feel sure that the gentlest soul in all the now-classic "Boston School" lives with us still by right of its own immortality? Whatever may be said of the particular place of Dr. Holmes in that school and in our American literature, one thing is indubitably true, that the power of his rare personality will remain in his works, both of verse and prose, as long as any that even a more famous poet or essayist put into his own books. The Autocrat tells us that he cannot exactly say when "The Last Leaf" was written, nor in what paper or periodical it was first published. It must have been written before April, 1833, probably in 1831 or 1832. It was republished in the first edition of his poems in 1836. The suggestion of "The Last Leaf" came from the sight of a figure well known to Bostonians of the years just mentioned, namely that of Major Thomas Melville, "the last of the cocked hats," as he was sometimes called. His aspect reminded the doctor of a withered leaf which has held to its stem through the storms of winter, and finds itself still clinging to its bough while the new growths of spring are bursting all about it. The Major had been a personable young man and still retained evidence of it. He was often pointed at as one of the "Indians" of the famous Boston Tea-Party. As first written, the poem had a false rhyme, "So forlorn" being ill-mated with "They are gone." The offending "forlorn" member has long since been replaced by "Sad and wan." Many distinguished men have gratefully acknowledged the rare tenderness of Dr. Holmes's exquisite lines, but of all tributes the one which pleased him most was the printing of this poem in raised letters for the use of the blind. The present edition, so pregnant with mournful suggestion of an irreparable loss, is indeed a timely one. It will command an instant, wide, and permanent sale. The illustrations by Messrs. George Wharton Edwards and Hopkinson Smith are as artistically suggestive as the cover is sombre and unsatisfactory. Mr. Edwards seems to have had the lion's share of the work, and surely he has never succeeded better. Alike in small cuts and in page pictures his art is elevated, refined, and in the spirit of the poem. Mr. Hopkinson Smith's drawings, in their accustomed breadth, strength, and grace, are a pleasing contrast to the style of Mr. Edwards. They will not fail of appreciation by the multitudes of the popular artist-author's admirers. It would not be quite just, however, to say that this work is as thoroughly in line with the poem as is that of Mr. Hopkinson Smith's coadjutor. Taking it all in all, the book is one which commends itself at this season as no other publication can expect to, both from its value in itself as a poem and as a work of illustrative art, and also from its sadly significant time-value. ($1.50.)

From "Faber's Hymns."
(T. Y. Crowell & Co.)

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The Reign of Queen Anne, by Mrs. Oliphant (The Century Co., New York), is one of the most attractive books ever issued by this house. In the first place, its cover is one of the few much-adorned covers which may confidently be recommended. Here is a harmony both in design and color worthy of imitation. The paper and print are sumptuous, and it is a pleasure to weak eyes, as well as to those not weak, to read such a book. The very clearness and elegance move one to turn page after page just for the mere pleasure of glancing at the illustrations and the beautiful text, although only a paragraph here and there be read. The illustrations are thirty or more in number, and consist of portraits of the historical characters who adorned Queen Anne's reign, and of certain public and private edifices which were of especial significance during that time. The illustrations are of great interest and value. Mrs. Oliphant divides her book into five parts; the first treating of the Princess Anne, the second of the Queen and the Duchess of Marlborough, the third of Jonathan Swift, the fourth of Daniel Defoe, and the fifth of Joseph Addison. We are too well accustomed through Mrs. Oliphant's "Makers of Florence," "Royal Edinburgh," and other books, not to be well prepared for her charming style when writing on matters of historic interest. She is always readable, and never more so than in this book. If we are sometimes vexed at finding her unscientific and sentimental in her treatment, we may well remember that she is one of the popularizers of history, and that many a person who would never take up a standard work of history will be induced to read such a very attractive volume as is this, and then, with enthusiasm awakened, to study the works of those historians who have written in the dryer light of science. What Mrs. Oliphant has already done for other periods, this book will accomplish for the reign of Queen Anne. It not only gives us a brilliant picture of that reign in general, but it introduces us as we have not been introduced before to a more intimate acquaintance with the author of "Gulliver," the author of "Robinson Crusoe," and above all with the gentle creator of "Sir Roger de Coverley." ($6.)

From "Raphael's Madonnas." (Macmillan & Co.)

In the *Reminiscences of a Portrait Painter*, by the late George P. A. Healy (A. C. McClurg & Co., Chicago, $1.50), we come very close to the genial personality of this well-known artist, who has so recently passed from earth. As he was always chatty and entertaining, so are these reminiscences, first of himself, but also of the great men whose portraits he painted. In this volume we have good reproductions of some of those portraits, and we gladly greet again the Healy representations of Andrew Jackson, Henry Clay, John Quincy Adams, Daniel Webster, Lincoln, Grant, Lord Ashburton, General Sherman, Pope Pius IX., Audubon, Guizot, Thiers, the Queen of Roumania, Gambetta, and Liszt. Of all these, the latter's likeness is the most picturesquely striking. The Abbé holds a candle above his head, the light illuminating the strongly, almost weirdly marked features. Of especial note and interest are Mr. Healy's words relating to King Louis Philippe, and, did space permit, it would be a satisfaction to quote from them. The artist-author possessed the confidence of the Citizen Monarch to a remarkable degree, and through royal influence he knew familiarly many famous men in France. Whether there or in Italy, or in America, Mr. Healy's life must have been a charmed and charming one. More than his acquaintance with the statesmen and crowned heads mentioned above, we envy him his friendship with such men of letters as Ticknor, Thackeray, Prescott, Hawthorne, Longfellow, and other worthies in the literary world of the past half-century and more.

Messrs. Estes & Lauriat, Boston, have issued a holiday edition of Sir Walter Scott's *Kenilworth*, which is well worth looking at for the sake of the beautiful illustrations, and which is well worth reading again, not only for its own sake, but for that of the fine introductory essay and notes by Mr. Andrew Lang. Few men could bring to the work such qualifications as those which Mr. Lang possesses, and we read "Kenilworth" with a new appreciation, because we see it with his splendid vision as well as with our own limited one. It is a piece of good fortune that so standard a book as "Kenilworth" has received such treatment at the hands of editor, illustrator, and publisher. ($2.50.)

Messrs. Dodd, Mead & Co., New York, have published *The Land of the Sphinx*, by G. Montbard, with nearly two hundred illustrations by the author. This is a very attractive book of Egyptian travel by one who is thoroughly awake to everything of interest in that country, and who certainly does not err on the side of allowing the ancient remains to overshadow the very modern customs and manners of the people. He describes for us, nevertheless, the temples and the obelisks, the Pyramids and the Sphinx, with much picturesqueness, if not with overgreat detail. But it is only in his descriptions of the Nile valley, of the towns along its banks, the asses and camels, the sakiehs, the tebecks and the daraboukas, the Arabs and Copts and Egyptians, the English and other tourists, that we find our author at his best. "Discursive" is too mild an adjective to describe his style. His normal condition is to wander away from his subject, and whenever he returns to it we are surprised. We like him none the less for this, however. It is a relief, after the learned

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From "Hypatia." Copyright, 1894, by Harper & Brothers.

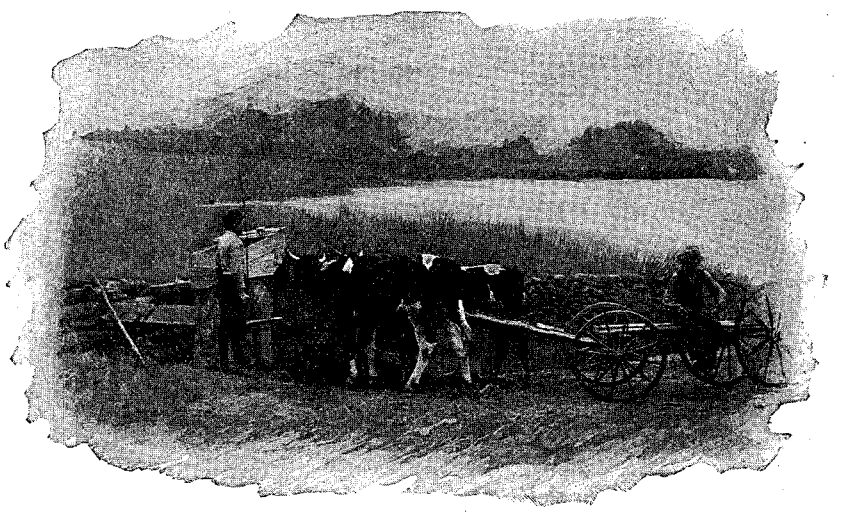
books of Brugsch, Mariette, Ebers, and Lane-Poole, to come to this half-childish description of one who owns, frankly, to his precocious liking for noise such as that of the Cairene streets, and who tells us, with an engaging candor, that his indulging in Latin quotations is by no means for the purpose of laying claim to an erudition which he does not possess, but from a mere instinct for uttering enigmatical words. Indeed, he adds that he understands the meaning of some of his quotations, namely those which he learned by heart at college; but he owns that they please him infinitely less than the others, the meaning of which escapes him. The first have no longer the attraction of forbidden fruit; they are, like fruit to Eve after the apple, without the relish of a taste of risk. It is difficult to say whether the illustrations are better than the text, or the text better than the illustrations. We incline, however, to the former opinion, accepting the author's remark as quite true, that when expressions have failed him in withdrawing becomingly from the inextricable tangle of his ideas he has had recourse to drawing. He shows very great talent both in drawing and in withdrawing. The book is one which will find many readers. Intending travelers will be sure to need it, for there are not too many good popular works on Egypt. Let no one take this one too seriously, however. ($4.)

Goethe's *Faust* is issued in new dress by the same publishers. The translation is by Dr. Anster, and is hardly an improvement on Bayard Taylor's. It is prefaced with an introduction by Mr. Burdett Mason, and is illustrated by Mr. Frank Gregory. The introduction is a pleasant and suggestive one, but not as much can be said for the illustrations; indeed, it is a pity that most of them were not omitted altogether. They disfigure the masterpiece of the German tongue. The paper and print are luxurious. ($3.50.)

To many readers no book of the season will have more attractiveness than the dainty, white-covered volume which contains the story of *Three Heroines of New England Romance*, told by three New England writers whose sympathies, associations, and gifts give them special fitness for the task. Mrs. Spofford tells the story of Priscilla, dear not only to the lovers of New England, but to the lovers of Longfellow, and in her own person not only one of the most famous, but one of the most charming of all the heroines of the New World. Miss Alice Brown gives an account of Agnes Surriage, whose story still lends an air of romance to Marblehead. The daughter of hard-working fisher-folk, with a gift of a rare and delicate beauty, she became the wife of Sir Harry Frankland. The pathos of her history became at one time tragic, but the happiness of the later years went far to redeem an experience, the bitterness of which must be imagined rather than described. Miss Louise Imogen Guiney narrates the romance of Martha Hilton, who was also a figure in one of Mr. Longfellow's ballads, and who, from being a kitchen maid, took on the rank and position of Lady Wentworth. These stories are sympathetically illustrated by "little picturings, authentic and fanciful," by Edmund H. Garrett. These little picturings are many of them full-page illustrations, and the notes which Mr. Garrett adds are so happily sympathetic with the text that they form an integral part of the story. (Little, Brown & Co., Boston. $2.)

Messrs. Charles Scribner's Sons (New York) have made a very dainty book of Mr. Thomas Nelson Page's characteristic Virginia story *Polly*, full of the flavor of old-time plantation life, and written with the felicity of freshness and of vigor which characterize Mr. Page at his best. ($1.50.)

Messrs. Roberts Brothers' edition of *Miss Ferrier's Novels*, published last year, has been followed by an English edition of the same books, which comes from the press of Messrs. J. M. Dent & Co., London. (Macmillan & Co., New York. $6.) Every book which comes from this press bears evidence of a tastefulness which gives the text an appropriate and beautiful form. This new edition of Miss Ferrier, in six volumes, sustains the standard set by the reprints of Jane Austen, of Fielding, and of Charlotte Brontë. Each of the three novels fills two volumes. The books are bound in a cloth which has the appearance of silk, but is more serviceable, and the illustrations



From "The Farmer's Boy." (D. Appleton & Co.)

by Miss Erichsen have genuine force and originality. She is especially fortunate in drawing the figures of the women who appear in the stories. There is an introduction by Mr. R. Brinley Johnson, together with a few of Miss Ferrier's letters. The edition leaves nothing to be desired in the way of completeness or good taste; it adds another to the long list of fine editions issued by these publishers.

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From "The Last Leaf." (Houghton, Mifflin & Co.)

Our first feeling in taking up the new and beautiful edition of Charles Kingsley's *Hypatia* (Harper & Bros., New York, 2 vols., $7) is one of disappointment. Such introductions and notes as we find from Messrs. Saintsbury and Dobson in the holiday editions of other novels are wholly lacking here, and "Hypatia" is allowed to seek public favor without any such helpful environment. The interest in this romance would have been vastly heightened if careful and sympathetic notes had supplemented the knowledge of Alexandria, and of fourth-century history, and of the conflict between early Christianity and Greek philosophy, which "Hypatia" so graphically gives us. This omission is the more regrettable as the volumes are so carefully gotten up from the publishers' standpoint. A silk-bound book is always pleasant to hold, and the covers of these volumes are, if anything, more attractive than the other silk-bound books of this house, such as Mr. Curtis's "Prue and I," for example. It must be admitted, however, that no matter how much dignity may be expressed through mere color and decoration (and much is expressed in the present instances), books in silk do not seem so worthily clad as if they were bound in leather. The heavily coated paper, though disagreeable to read from, supports well the peculiar style of illustration adopted by Mr. William Martin Johnson. In these volumes we find a generous number of his sketches. Their delicacy is always in evidence, but rarely their strength, for the good reason that they have not much of the latter quality. This romance needs more virile treatment than Mr. Johnson has seen fit to give it. The large margins he has adorned much after the happy manner of the same firm's edition of "Daisy Miller," in which manner Mr. Johnson is seen at his best. Flowers, shrubs, branches, rocks, locks, boats, chains, jewels, bric-à-brac, statues, tripods, armor, pottery, still-life, and life not so still; these subjects he sketches well. Nor are his towns and temples, his landscapes and seascapes, unsatisfactory. They are often full of pleasant suggestiveness, not only of "Hypatia" itself, but of many another story which the reader unconsciously spins in his own brain. It is only when Mr. Johnson attempts our human life that the genius of reproducing it in larger illustration eludes him. His men and women are shadowy, unreal, puppet-like, and as "Hypatia" happens to be full of what Kingsley meant it should be, "new foes with old faces," emphasizing just this human element, the artist has hardly shown himself equal to his task, no matter how delightful his marginal work. And that *is* delightful.

From "Becket." (Dodd, Mead & Co.)

It is with deep satisfaction that one turns to *Raphael's Madonnas* by Karl Károly (Macmillan & Co., New York. $8.) Here is a work on painting written by one who knows, and whose judgment of technique is not swayed by sentiment. The book is unique, because it is the first attempt to give reproductions of the whole series of Raphael's Madonnas (those only being omitted which are universally acknowledged to be unauthentic), and also because the reproductions have been made from the pictures themselves and not from engravings. A Life of Raphael prefaces by nearly fifty pages the discussion of his pictures. It is interestingly told, and it may confidently be recommended to those who have not the time for the longer and far more satisfactory accounts given by Hermann Grimm, Crowe and Cavalcaselle, Rio, Passavant, and others who have written so interestingly concerning the greatest of painters. Most readers may be tempted to pass over this concise "memoir of Raphael" without paying it the attention which it demands; in any case the discussion of the pictures themselves constitutes the principal feature of the book, and among Raphael's pictures his Madonnas are the best known. When we contemplate them either in the galleries in which they are hung, or from such faithful reproductions as the present volume affords, it must be remembered that Raphael, like all artists of his time, did not attempt, and perhaps did not desire, to represent historical facts in religious pictures. His one object seemed to be simply to paint so that even the most ignorant might comprehend. The earlier artists of the Renaissance had begun to scorn chronology and history, and their pictures had become simply devotional in character. The later Renaissance artists, on the contrary, more and more imbued with the

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From "Lorenzo Lotto." (G. P. Putnam's Sons.)

love of form and color, sometimes lost even that very devotional character in their portrayals. With Raphael, however, this is rarely, if ever, the case. It is well known that he held the Madonna in special veneration. He never painted a portrait as Mary; in fact, we read in a letter to one of his friends a phrase which accurately describes the situation: "*Mi servo d'una certa idea che me viene in mente.*" Yet his Madonnas were always human as perhaps are no others. With the single exception of the Sistine they do not represent to us the notion of Mother of the Son of God so much as Mother of the Son of Man. We are always and insistently thrilled by the sense of maternal regard; the idea of a Venus or of a Minerva, the idea of some Vittoria Colonna or Beatrice Cenci never obtrudes. We feel sure that the master represents to us the one person who was called blessed among women. There are about forty Madonnas which are called Raphael's, and, as is well known, many others often go under his name. It is impossible to decide with certainty as to the authenticity of all the pictures. Mr. Károly concludes that some twenty-five of them were executed by the great painter, and has marked them authentic in his list. The list itself is of great interest when one considers the very important omissions of favorite pictures which most of us have for years fondly ascribed to Raphael. For convenience, and to give some idea of the development of the master, an attempt has been made to arrange his representations of the Madonna in about the order in which they were executed.

Wimples and Crisping Pins, being studies in the coiffure and ornamentation of women, is the remarkable title of a book by the late Theodore Child, enclosed by a very artistic cover (Harper Brothers, New York), which will infallibly find its way, as a Christmas gift, into the hands of many a woman. Mr. Child divides his work into chapters on Egypt, Asia, Athens, Rome, the Middle Ages, Florence, Venice, the Spanish Toque, the Eighteenth Century, and the Romantic Period. He maintains that coiffure is an art, and a great art—in fact, the chief of the decorative arts—inasmuch as its function is to adorn the most perfect of Nature's works, the beauty of woman. Mr. Child's special object in writing this book seems to have been to call attention to the wealth of example and suggestion in the sculpture and painting of past ages. Accordingly we have instances from the most ancient civilizations and from those of Greece and Rome. Coming to later days there are illustrations from the pictures of Piero della Francesca, Botticelli, Leonardo da Vinci, Bronzino, Palma Vecchio, Titian, Coello, Bernard van Orley, Teniers, Jean Goujon, Pierre Mignard, Watteau, Proud'hon, Deveria, Gérard, and Grévedon. Mr. Child closes with the remark that, thanks to atavism or to mysteriously innate Oriental prejudices, he takes no interest in the programmes and results of universities for women. His conviction is that for a woman gifted with beauty the ideal occupation is to wear beautiful clothes and ornaments and look charming. It is said the Perugino used to spend hours in arranging, with his own hands, the hair of the beautiful girl whom he married when he was already a graybeard. We do not believe a word of the tale, but even if the great Perugino became the victim of premature dotage, that is no reason why the supposed seriously-minded author of "The Spanish-American Republics" and "The Tsar and His People" should be also. ($2.)

If there is anyone living who understands *The Farmer's Boy* better than Mr. Clifton Johnson, we have yet to hear of him. Mr. Johnson has caught his typical boy with the camera as he is fishing, loafing, making whistles, coasting, bringing in wood, playing Indian, weeding, going swimming, working out a "stent," and in a score of other natural and native pleasures, tasks, and ways. These photographs are truly artistic, and pictures and letterpress furnish together a sympathetic and altogether charming study of New England boyhood. The volume is a companion to the author's "Country School in New England" of last year, and will assuredly share its popularity. (D. Appleton & Co., New York. $2.50.)

Mrs. Clara Erskine Clement gives us this year a richly illustrated book about *Naples: the City of Parthenope*, uniform as to general style of publication with her "Queen of the Adriatic" of last year. The author's knowledge of her subject is intimate, and her style always pleasant and colloquial. To a traveler about to visit Italy, the book would be a peculiarly fit and agreeable gift. Not that it is of the guide-book variety of book—far from it; it gives

From "Three Heroines of New England Romance." (Little, Brown & Co.)

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From "The Three Musketeers." (D. Appleton & Co.)

life-like history and brilliant description in place of arid and condensed facts and figures. It is throughout an essentially readable volume. The photogravure illustrations are delicately printed, and reproduce charmingly the famous sights in and about Naples. (Estes & Lauriat, Boston. $3.) The same publishers issue a two-volume edition of Thackeray's *Vanity Fair* at $2.50. The old cuts are well reproduced, and the edition is a satisfactory though not in any way a remarkable one.

From Messrs. Dodd, Mead & Co. comes a holiday edition of Lord Tennyson's *Becket*, and they have made it an exponent of great good taste. The olive-and-gilt cover is an admirable bit of conventional art, and some of the illustrations by Mr. F. C. Gordon are not an unfitting accompaniment to the dignified drama. Most of them, however, are theatrical. There is no real force in them; they are distinctly artificial. We are unpleasantly, but irresistibly, reminded by Mr. Gordon that after all we have not been transposed by Tennyson's noble verse back into the days of Henry II. and Fair Rosamund, but instead are witnessing a performance at some provincial playhouse. Mr. Henry Irving might be both amused and vexed at these illustrations. It is possible, however, that the originals of these sketches have a masculine power and rugged strength which the cuts as they appear now lack. The publishers' part of the work evinces a pleasantly contrasting thoughtfulness and thoroughness. ($2.)

Pride and Prejudice ($2.25), the initial volume of the series which Messrs. Macmillan & Co., New York, are about bringing out, has appeared at this opportune holiday time, and in every way captivates the delighted lover of the eighteenth century in general and of Jane Austen in particular. The shape of the book is extremely attractive since the hand holds it so easily, and the peacock-cover is certainly appropriate. The typography seems almost a work of art on such good paper. The edges are gilt all round. Mr. George Saintsbury has written the preface, and we appreciate his comment upon Jane Austen's perfection in her miniature painter's art, when he says that we must not use the term "miniature" in its restricted sense; we must think rather of Memling at one end of the history of painting and Meissonier at the other. Nor is Mr. Saintsbury so certain that he would employ the usual word "narrow" in connection with Miss Austen. If her world is a microcosm, the cosmic quality of it is at least as eminent as the littleness. But, clever as he is, Mr. Saintsbury cannot do for the book what Mr. Hugh Thomson has done. This artist's illustrations are the very incarnation of the eighteenth century, and in no books could their spirit be so appropriate as in the novels of Jane Austen. Nor has Mr. Thomson ever done better individual work. The other novels will follow in due season.

We remember no edition which seems so desirable as that which Messrs. Charles Scribner's Sons, New York, have put forth of Bunyan's *Pilgrim's Progress*. ($6.) It is in large print, the side-columning is well done, and the paper is of the best. The illustrations, designed and etched by Mr. William Strang, are of very great worth, and are in that artist's most virile manner. The frontispiece is a portrait of John Bunyan from a contemporary drawing. A Dutch flavor of homely life pervades all the illustrations. The title-page, showing Bunyan's wife reading the Bible to him, and also the "Scourging of Faithful" towards the middle of the book, might have been done by Teniers at his best. The finest single figure seems to be the "Christian is Troubled," facing page 2, although "The Slough of Despond" is almost as good. Mr. Strang's faults, however, are as evident as his virtues. For example, the fight between Christian and Apollyon is so singularly statuesque as to suggest that the combatants have been suddenly petrified as they stand. The "Valley of the Shadow of Death" comes perilously near being absurd in its conception, and so does the technique of "Christian and Hopeful in the Dungeon." The artist seems unaccountably stiff in his drawing of wrists and ankles, no matter how woodeny he may think those of peasants ought to be, as witness his "Mercy Swooning" and "The Man with the Muckrake."

From "Wimples and Crisping-Pins."—Copyright, 1894, by Harper & Brothers.

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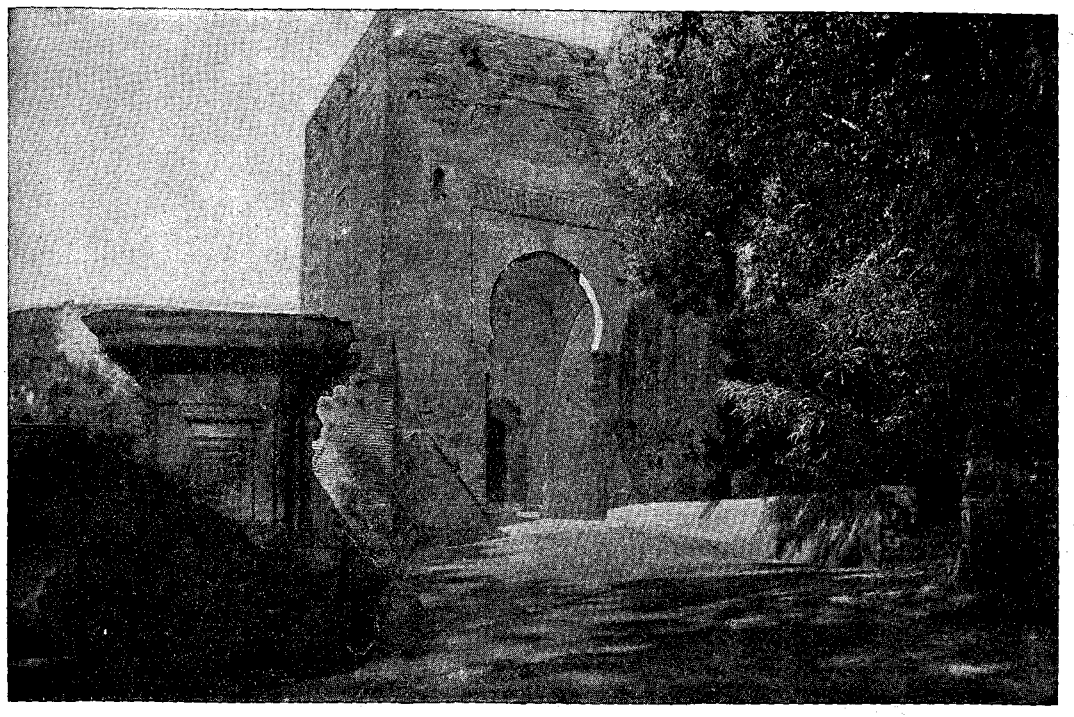


From "The Alhambra." (T. Y. Crowell & Co.)

Turning from these, however, we find an etching worthy of Millet. It is "The Butcher and the Sheep," and will probably be considered the strongest thing in the book, while "Mercy at Her Work" will perhaps be the best liked. By far the most remarkable, however, a work of art of startling and yet tender realism, is the "Marriage of Mercy and Matthew." It is a wonderful close to one of the best series of illustrations which has ever adorned any holiday book. The excellence of the most noteworthy of Mr. Strang's etchings is so remarkable that we have not hesitated to review them in critical detail.

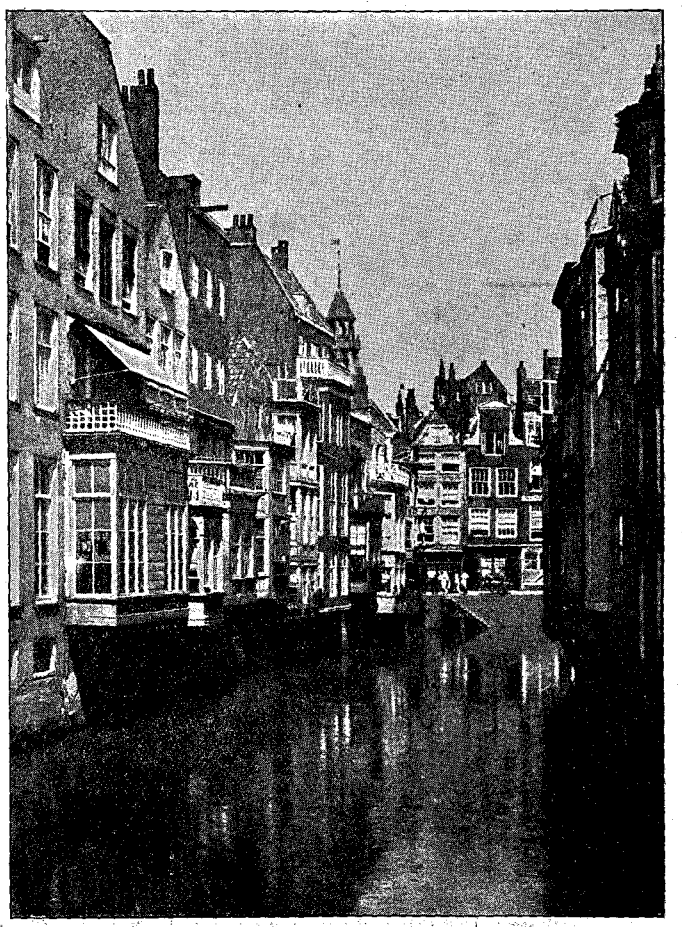
One of the daintiest and most useful republications of the season comes from the press of Messrs. Macmillan & Co. (New York). Mrs. Oliphant's *Makers of Florence* is one of the most popular and valuable books of its class which has ever come into the hands of English-reading peoples. It now appears in four small volumes, of taking size and make, large enough to be read with comfort and small enough to be slipped into one's pocket. The original work naturally divides itself into four parts—Cathedral Builders, Savonarola, Dante, and the Piagoni painters—and to each one of these subjects a separate volume is devoted. The books are illustrated with drawings by Professor Delamotte. ($2.50.)

Old English Songs, with illustrations by Mr. Hugh Thomson and an introduction by Mr. Austin Dobson (Macmillan & Co., New York, $2), is one of the choice holiday publications. The pencil which has already been exquisitely exercised on Goldsmith's "Vicar" and Mrs. Gaskell's "Cranford" makes worthy partnership with Mr. Dobson's prose. The latter's notes are delightful. Take this one to Sir Dilberry Diddle:

("Of all the brave captains that ever were seen
Appointed to fight by a king or a queen," etc.)

"Captain (of militia) Sir Dilberry Diddle"—the last upon our list—belongs, we should imagine, to the epoch of the "Seven Years' War." Sir Dilberry is clearly the growth of that chronic dread of invasion which prompted not only Hogarth's "France and England," but many another valiant pictorial gibe at the frog-eating "Mounseers," who were always threatening to cross over with their friars, and their Popish racks and thumbscrews, to build their black monasteries within sound of Bow Bells. Like John Gilpin, he is to be ranked with those train-band captains "of credit and renown" who furnished such frank laughter to the Footes and Colemans of their day. His actual exploits, as those satirists hinted, rarely went, in all probability, much beyond the investment of a haystack or the occupation of an alehouse, for the "flat-bottomed boats," so frequently mentioned by Goldsmith and others, never found their way into English ports, nor have we to this day—in the mixed metaphor of the "Gazetteer"—"lain down to be saddled with wooden shoes." But however we estimate the precise value of what Mr. Hosea Biglow styles "milishy gloary," there is no need why we should mock at an honorable patriotic instinct, even in a citizen-soldier. If the French *had* come, doubtless Sir Dilberry would have fought as well waking as he did asleep. In any case, let us not begrudge him his long nap under the short apron of his excellent lady—surely one of the most original of Mr. Thomson's creations!

De Amicis' *Holland* is perhaps the best-known book of travels from the best-known contemporary writer of such books. On the whole it is probably the best piece of work which the distinguished Italian traveler has given the world. It has two qualities which every work of its class ought to possess: it is accurate in description, and it conveys the sentiment of the country. It shows us both the body and the soul of Holland. In this new edition it is put in two substantial volumes, bound in red, with gilt decorations; it is printed from an exceptionally good type, and it is illustrated by a series of admirable photogravures illustrating different aspects of Dutch life, and presenting to the eye of the reader reproductions of the famous localities and buildings described in the text. This is altogether one of the most satisfactory and attractive books of the season. It gives us a standard and valuable book in excellent form, worthy of the library shelf. (Porter & Coates, Philadelphia. $5.)



From "Holland." (Porter & Coates.)

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The severely simple cover of the new edition of Mr. Joseph Pennell's "*Pen Drawing and Pen Draughtsmen*" (Macmillan & Co., New York, $15) is a veritable model of good taste. Few leathers could vie with the mellow tone of this olive-brown canvas, against which the dignified title stands out well. The publishers have shown sound sense in resisting the *fioriture* with which too many of our Christmas books are adorned, nor has any publication appeared at this holiday season so thoroughly admirable and sumptuous in binding, print, and paper. This new edition is really a new book, for the number of illustrations has been increased by more than two hundred, and naturally most of this increase is devoted to new men. There are 367 drawings as against 158 in the former volume. These figures, however, do not fully explain the book's transformation, for many plates have been replaced by others. It is also a great satisfaction to observe the correction of certain previous estimates, for instance in the case of Meissonier. In the present volume the drawings are unaltered in size, but the pages have had their margins cut down. Mr. Pennell's remarks have also been cut down, but their dictatorial and dogmatic spirit is as apparent as ever. It is interesting, nevertheless, to read that our author (who ought to know) considers Dürer, Rembrandt, Bellini, and Holbein the greatest draughtsmen among the classic masters, though at times Mantegna, Botticelli, Carmagnola, and Raphael approached them. Later on, Jan van Eyck, Wierix, and Canaletto made some attempts, mostly in a wrong direction; while with Breughel began the scheme of producing bad work for the edification of an ignorant public. Mr. Pennell has also something to say about the treatises on pen-drawing by Hamerton, Harper, Hutchinson, Waterhouse, Knaufft, Gleeson White, and Jules Adeline. After a very readable discourse on pen-drawing in the past, Mr. Pennell devotes nearly all his book to a history of that art at the present time. His most interesting chapters discuss the work of those great Spaniards, Fortuny, Rico, and Vierge; of those equally great French artists, Meissonier, Detaille, De Neuville, Jeanniot and Lalanne, and of Renouard, Jacquemart, Robida, Forain, and "Caran d'Ache" (Emmanuel Poirié); of the Germans, Menzel, Dietz, Schlittgen, Marold, and Oberländer—the last the famous "Fliegende Blätter" man; of the Dane, Tegner, and of the Dutchman, Ické; of the Englishmen, Sir George Reid (who Mr. Pennell thinks is perhaps the best draughtsman in Great Britain), Alfred Parsons, Fred Walker, Hubert Herkomer, Walter Crane, Hugh Thomson, Greiffenhagen, May, Furniss, and Du Maurier. Of the last we read that his genius lies rather in his wit, humor, and satire than in his technical excellence. Mr. Pennell is somewhat pessimistic as to the present state of pen-drawing. In spite of the great and growing demand for it, and though the supply apparently equals the demand, as an art it is not advancing. The majority of pen-draughtsmen, according to our author, are filling the books and papers with artless drawings. The few may yet leaven the whole; if not, at least they cannot be swallowed up, and their work will live.

From "Pen-Drawing and Pen-Draughtsmen." (Macmillan & Co.)

It is now a good many years since Mr. Howells wrote *Their Wedding Journey*, but that delightful story, so characteristic in style and sentiment, has not lost its interest; and its appearance in a holiday edition, with illustrations by Clifford Carleton, seems to be, in the order of nature, one of the things that were sure to happen to so delightful a work. The almost unerring taste which presides over the Riverside Press is to be found in the binding, the decoration, and the printing of this volume; with the delicacy of its white covers emphasized by light gilt lines, its well-proportioned title-page, its large, clear type, and the effective breaking of the text from time to time by quarter- and half-page illustrations, in addition to the full-page pictures. (Houghton, Mifflin & Co., Boston. $3.)

Messrs. G. P. Putnam's Sons are doing both a wise and an attractive thing in putting the characteristic works of Irving in forms which, in beauty and completeness, are worthy of the substance of those admirable works. This year they issue the Van Tassel edition of the *Sketch Book*, which holds its own with the previous publications in holiday form of the other books in the Irving series. Darley's familiar illustrations of the "Legend of Sleepy Hollow" and "Rip Van Winkle," with portraits of the great actor who has vivified the Catskill legend for all time, are included in the volume, together with photogravures. Green, gold, and white are happily combined in the binding, while ivy, holly, and other berries and vines, in green and red, form taking borders for the text, which is very clearly printed. ($6.)

Old enthusiasms will be swiftly quickened for Dickens's *Tale of Two Cities* in the rare holiday edition which Messrs. Dodd, Mead & Co. have given it. The cover is one of the happiest ideas of the season, being in tan linen adorned with the armorial bearings of the two cities and with the title of the book in dull gilt. The novel is published in two volumes, and both paper and print do not disappoint the expectations aroused by the tasteful cover. The work's chief merit lies in its illustrations by Mr. Edmund Garrett. The artist's sympathy with the thrilling story is amply testified to by these exquisite drawings, which show as much delicacy as vigor. The volumes will doubtless prove themselves among the most popular of holiday temptations. ($3.50.)

Who does not know the *Rubáiyát of Omar Khayyám*, the astronomer-poet of Persia, as rendered into English verse by Edward Fitzgerald? How many of those who know and love this masterpiece of poetry have possessed the *édition de luxe* which was issued some years ago by Messrs.

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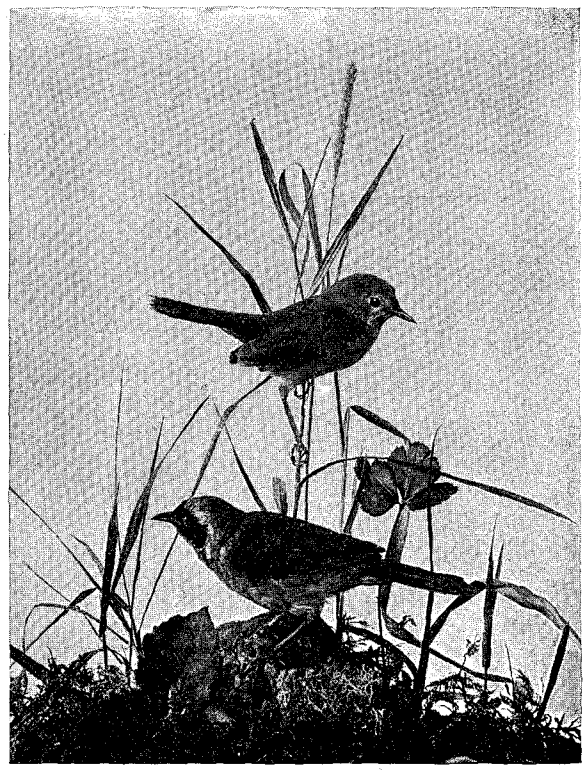
Houghton, Mifflin & Co., and illustrated by Mr. Elihu Vedder, as is rarely the good fortune of any book to be illustrated? It is certainly an especial pleasure to be able to announce that a reduced copy of the first edition



From "The Birds' Calendar." (Houghton, Mifflin & Co.)

appears among the holiday publications from this house at the price of $5. Although it must be admitted that Mr. Vedder's masculine art needs a good-sized canvas on which to well spread itself, the illustrations are almost as forceful as in the large edition. They are wonderful in either edition; and it is a satisfaction that so much remarkable art is now within the reach of many more people than it has been hitherto. The cover is an admirable one, and the paper and print leave nothing to be desired. The book cannot fail to occupy a commanding position among the attractions of the season.

Mrs. Isabella Bird Bishop has always had a large constituency of readers in America. As she grows older, her insatiable love for travel in wild countries, and under conditions which would be impossible to most women, increases rather than diminishes. Her new book, *Among the Tibetans*, though not so elaborate a narrative as some of her earlier works, is an intensely interesting account of a journey upward from the famed Vale of Kashmir into the little-known mountain regions. Mrs. Bishop, as usual, mingles accurate and novel observation with pleasant personal reminiscence. Incidentally the book contains distinct encouragement for missionary labor. (The F. H. Revell Co., New York. $1.) The same publishers send us Mr. F. B. Meyer's *The Present Tenses of the Future Life*, prettily printed in two little volumes (in a box), with ornamental cover, all quite suitable for a gift of the religious kind. The same may be said of Miss Rose Porter's *A Gift of Peace* ($1.75), which is a tastefully arranged calendar from the writings of divines and from religious poems. A special word of praise should be accorded the green silk covers with their floral design.

The verses of unequal merit which Mr. Wallace Bruce has gathered into a volume, entitled *Wayside Poems* (Harper Bros., New York, $2), take us in fancy to Florida, to Tennessee, to Italy, and to Ireland, but mostly to Scotland. The juxtaposition of these contrasting scenes adds to the picturesqueness of the poetry, and gives the illustrator much scope for his own work. The verses are beautifully printed. Some of them are fair, some indifferent, and some very good: for instance, of the last class, "Environment," "Inch-Caillach, Loch Lomond," "The Auld Brig's Welcome," "Columbia's Garland," "To a Brither Chiel Across the Sea," and "The Harp of Tom Moore."

Messrs. F. Warne & Co. (New York) send us a dainty *Shakespeare* in six small volumes, enclosed in a box. The text has been carefully edited by the editor of the Chandos Classics, and the method appears to have been conservative and judicious. A brief memoir of the dramatist prefaces the first volume. The little books are very clearly printed, although the paper is a trifle thin for the most comfortable reading.

The students of American history, young and old, are indebted to Mrs. Alice Morse Earle for her scholarly work in *Costumes of Colonial Times*. It is not the story of battles that gives the record of a people's development, but the story of its homes; what the people wore, what books they read, what food they ate; the kind of furniture they used—all these things tell the story of the people. Mrs. Earle has in this book widened the avenue of knowledge opened by her preceding books "China," "Hunting in America," and "Old New England Costumes." Mrs. Earle's new book (Charles Scribner's Sons, New York, $1.25) will find its way to every library where history has its proper place.

Messrs. Little, Brown & Co. (Boston) have done good service to American readers of late years by their republications of notable French works of fiction in an elegant style, but at a very reasonable cost. This year they have issued Victor Hugo's *Bug-Jargal* and *Hans of Iceland* in a style uniform with the previously published romances of the great French novelist. These volumes are admirably printed. The illustrations have the effect of etchings. ($1.50 each.)

The completion of the *Ariel Shakespeare* (G. P. Putnam's Sons, New York) puts in the hands of lovers of the great poet an edition whose convenience and beauty have more than once been commented upon in these columns. The publishers also issue the volumes, forty in all, in a very attractive cloth binding. These little books seem to leave nothing to be desired.

At the Ghost Hour is the general title of four curiously and entertainingly illustrated volumes containing a series of four short ghost stories by Paul Heyse. The translation was made by Miss Frances A. Van Sandford, while the decorations, which are profusely scattered through the text, and which are in many cases ingenious and suggestive to a degree which adds to the mystery of the narrative, are from the hand of Miss Alice C. Morse. (Dodd, Mead & Co., New York. $2.)

Marie, by Laura E. Richards (Estes & Lauriat, Boston, 50 cents), is a charming sketch full of feeling. It is the story of a strolling player, a girl whose violin is a part of her life. She leaves the wandering circus, runs away, and drifts into a village in Maine, where she is sheltered and cared for for a time. On her entrance into the village she is seen, while playing, by the leading man of the village, who falls in love with her, though he thinks music is of the devil. He fights against his newly discovered and unrecognized emotions, but is

From "Among the Thibetans." (The F. H. Revell Co.)

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overcome; Marie marries him to escape "Le Boss," who has disowned her. Her husband, on the day of the marriage, takes the violin from her to destroy it; the wisdom of a woman, his friend, saves the violin, and it is hidden in the attic. Music at last wins the victory.

Paul and Virginia has appeared in many forms; the special feature of the edition which bears the imprint of D. Appleton & Co. (New York) is the designs of Maurice Leloir. The letterpress of this book is in keeping with the high quality of these designs, and the other illustrators have happily combined to produce a very attractive effect.

Mrs. Wiggin's charming story, *Timothy's Quest*, comes from the Riverside Press in a very taking form as a holiday book. The illustrations, by Oliver Herford, are very happily humorous, with just that touch of romanticism which the text requires, and the printing and binding are of the best. (Houghton, Mifflin & Co. $1.50.)

In Sunshine Land, by Edith M. Thomas (Houghton, Mifflin & Co., $1.50), with illustrations by Katharine Pyle, is one of the most charming of holiday books. In print, paper, and illustration there is nothing to be desired. And did Miss Thomas ever write a poor line?

From "In Cairo to Jerusalem." (A. D. F. Randolph & Co.)

Two very dissimilar volumes, but which have the common good fortune of wide popularity, Daudet's *Tartarin on the Alps* and Sir Edwin Arnold's *Light of Asia*, come from the press of T. Y. Crowell & Co., New York, in two small, well-made, and very pretty volumes, with effective illustrations. We have seen no copies of these books so convenient and attractive to the eye. (75 cents each.)

The Vignette edition of the *Complete Poems* of William Cullen Bryant is a book of very moderate size, and, beyond the fact that it weighs too much for its size, is a satisfactory example of a single-volume complete edition of the poet's work. The volume contains an introductory sketch by Mr. R. H. Stoddard, the poems are arranged in chronological order, and Mr. H. C. Edwards furnishes a series of illustrations, which do not add materially to the attractiveness of the book. (Frederick Stokes Co., New York. $1.50.)

It is a very substantial service to good literature which Messrs. T. Y. Crowell & Co. are rendering by their reproductions of classic works in tasteful forms at low prices. Year after year The Outlook has commented upon the new editions of standard authors bearing the imprint of these publishers. This year they have added to the publications of previous years Boswell's *Life of Johnson*, in two volumes of goodly size, but not cumbersome, with an introduction by Mowbray Morris, and illustrated by portraits of many of the well-known people whose names appear in this most entertaining of biographies ($3). In uniform style, and bearing the same imprint, comes Scott's *Poetical Works*, in two volumes, with an introduction by Professor Charles Eliot Norton, a biographical sketch by Nathan Haskell Dole, and a series of illustrations. The books are well printed in double columns from a clear type. The illustrations are furnished by different hands and are of very unequal excellence. ($3.)

An edition of Washington Irving's *The Alhambra* and *Sketch Book* comes from the same publishers. The two books contain over forty excellent reproductions of photographs and suitable illustrations, and are printed in good type and on fine paper. In all respects this is a good library edition, except that the ornate white and gilt covers are better designed to attract holiday buyers than for permanent library use ($3.)

The Three Musketeers is unquestionably the best, as well as the most popular, of the long list of Dumas' stories, of which it is said nearly three million copies have been sold in France, not counting innumerable reproductions of single stories or selections. It is not surprising, therefore, that this publication season brings to us two new editions of the most famous of the works of this fertile and inventive writer. That which bears the imprint of Messrs. T. Y. Crowell & Co. (New York) is bound in two substantial volumes, contains the introduction by Alexandre Dumas, Jr., and about two hundred and fifty illustrations by the well-known French illustrator Maurice Leloir, with photographic frontispieces. (2 vols. $3.) The other edition, a very sumptuous one, from which we print an illustration, bears the imprint of D. Appleton & Co. ($12.) It does not reach us in time for criticism here. It seems an entirely natural sequence that "The Three Musketeers" should be followed by a somewhat similar edition of *The Count of Monte Cristo*, which has perhaps been as widely read as any story of adventure in modern times; it is issued by Messrs. Crowell & Co. in two volumes, with illustrations, and in excellent form for the average reader. ($3.)

Lovers of the *Sketch Book* are offered their choice this year between the one-volume edition issued by the Putnams and the very pretty two-volume edition which bears the imprint of the J. B. Lippincott Company (Philadelphia), which is bound in a dark buff, with gilt lettering and designs, printed from clear type on a well-proportioned page, and lies easily and comfortably open in the hand. The illustrations are old-fashioned and do not add to the attractiveness of the book. In form and in size, this edition leaves little to be desired. ($4.)

From "The Tale of Two Cities." (Dodd, Mead, & Co.)

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Books for Boys

Each holiday season is in great measure a repetition of the last, as regards the authorship and general character of books for boys. The familiar names of G. A. Henty, Robert Leighton, Gordon Stables, George Manville Fenn, and others among the English writers, and of Kirk Munroe, J. T. Trowbridge, Oliver Optic, W. O. Stoddard, James Otis, and others among the American writers, recur with a regularity that shows their hold over the boyish mind. The general subjects of the stories, too, have a certain kinship to those of past years. Adventure by land and sea has always had, has now, and always will have a supreme interest for the youthful masculine mind. It is a theme that can be used with equal facility for instruction and for demoralization; and great is the contrast between the wholesome stories of such writers as we have named—in which history, moral purpose, scientific instruction, and hints for character-building are judiciously interwoven with the plot—and those of the "half-dime novel" writers who twist this love for stirring adventure into a thirst for sensationalism and an admiration for crime. As a rule, the books for boys sent out by our American publishers are admirable in this respect; they are spirited without being morbidly feverish, and inspiring rather than superexciting.

Here, for instance, is Professor Charles G. D. Roberts's *The Raid from Beauséjour* (to which is joined another story of Acadian life); it tells for young readers a fascinating chapter of Canadian life in graphic language and with the aid of the art of fiction. (Hunt & Eaton, New York. $1.) Here, again, is Mr. George Manville Fenn's *First in the Field*, which gives an interesting picture of the days of convict-service in New South Wales. The physical and moral development of a young English lad, thrown into unaccustomed responsibilities and dangers, forms the main theme of a thoroughly readable and even exciting story. (Dodd, Mead & Co., New York. $1.50.) Here also, as a matter of course, is our old friend, Mr. G. A. Henty, with his regular three (or is it usually four?) new stories for boys. Of these, *In the Heart of the Rockies* is a tale of Colorado in its early mining-days, with a plucky English boy as the hero, and an abundance of incident and thrilling adventures; *When London Burned* tells its story in its title, taking its brave boy-hero through plague and fire in London, and through the war in Holland, to regain at last his ancestral home; *Wolf the Saxon* is a story of the Norman Conquest, carrying a typical young Saxon through the invasion and on, until he becomes a favorite of the Conqueror. Mr. Henty's style and method are remarkably even. These stories are in no way inferior to his former work, and there is the best of all reasons for believing that they will interest large numbers of boy-readers. (Charles Scribner's Sons, New York. each $1.50.)

From "Piccino, and other Child Stories." (Charles Scribner's Sons.)

Among a group of stories of the sea we select Mr. Robert Leighton's *Olaf the Glorious* as having in some measure the literary and imaginative grace which are not altogether common with English writers for the young. It is the saga of Olaf Triggvison's death, a historical Icelandic story which ends with the great defeat at Svold in the year 1000. It has the fresh sea-breeze, and the high note of heroic endeavor runs through it. (Charles Scribner's Sons, New York. $1.50.) From the same publishers, and of the same price, is Captain Gordon Stables's *To Greenland and the Pole*, the hero of which emulates Nansen's exploits in crossing Greenland on the ice-plateau. The story is an interesting one. One feels, however, that the author works too hard at making the dialogue lively; much of the talk is unnaturally "smart." Mr. John Gunn's *Sons of the Vikings* is a tale of the Orkneys and of war between the English and the French on the high seas. It is briskly told and full of action. (T. Nelson & Son, New York. $1.50.) The same publishers send a slight but lively sea-story, by Captain Gordon Stables—*As We Sweep through the Deep*. (80 cts.) *Sailor Jack the Trader* is one of Harry Castlemon's series of war-stories, of which several volumes have been previously printed. It is crude in style, but seems to have the necessary story-interest to attract boy-readers.

Outdoor life in wild or little-known countries, hunting-adventures, and studies of animal and insect life furnish material for several capital boys' books this year. Thus, Mr. Hampden Porter's *Wild Beasts* is not only a handsome book externally, and well and fully illustrated, but it is really fascinating in its intimate knowledge of the ways and tricks of the elephant, tiger, lion, wolf, grizzly bear, panther, jaguar, and puma. There are good hunting-stories here in abundance. So far as we can judge, the book is accurate as well as interesting. (Charles Scribner's Sons, New York. $2.) The same firm issue at the same price Eugene Murray Aaron's *Butterfly-Hunters in the Caribbees*. The author is a distinguished scientist, and writes with absolute authority as to plant and animal life in the West Indies. He takes his two young naturalists through forests, up above the clouds in the mountains, down in a diving-bell; and everywhere they study natural history closely. The form of fiction is of the slightest, but the book is thoroughly popular in style, and has the captivating quality of genuine enthusiasm. From the West Indies to Florida is but a step, and in the latter place we find Mr. Kirk Munroe awaiting us with his *Big Cypress*, which tells of the life of colonists from the North in their homestead near the Everglades, of their friendship with a pleasing Seminole Indian lad, and of many curious adventures. (W. A. Wilde & Co., Boston. $1.) From Florida Mr. Munroe takes us to Alaska, where his new characters in *The Fur-Seal's Tooth* undergo even more surprising adventures than those we

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met in Florida, and are saved from great dangers by the talisman which gives the book its title. Alaskan scenes and customs furnish a picturesque background. (Harper & Brothers, New York, $1.25.) In both these books Mr. Munroe manages to teach the reader a good deal that is worth knowing without his being bored, or even perhaps suspecting that he is being "improved." The same may be said of Mr. J. Macdonald Oxley, whose *In the Wilds of the West Coast* takes as its subject the occupation of Vancouver Island by the Hudson Bay Company, and combines in its incident hunting, exploration, and Indian adventure. The book is well planned and carefully written, and it deserves a high place among those of its class. (T. Nelson & Co., New York. $1.50.)

Mr. Charles F. Lummis knows far more than any other white man of the life and thoughts of the Pueblo Indians. He has made good use of this knowledge in preparing a volume of Pueblo folk-stories. The book is called by the title of one of the best of these queer tales, *The Man who Married the Moon*. One is irresistibly reminded by Mr. Lummis's Pueblo folk-lore of Mr. Joel Chandler Harris's "Uncle Remus" stories, and there is a certain far-off resemblance to Mr. Kipling's "Jungle Stories" also. It is strange that the Indian of the Far West, and the Hindu of the Far East, and the negro transplanted from Africa should have a certain unity in their way of looking at animal life and of grouping legends and superstitions together. The imagination of the Pueblo is shown here to be strong and racy. (The Century Company, New York. $1.50.)

"Oliver Optic" (otherwise Mr. William T. Adams) is now seventy-two years old. Having written in long-gone-by days an "Army and Navy" series (how many boys of forty can recall the "Young Lieutenant" and the "Young Middy"?), and having in later years written a "Blue and Gray" series, he now with unabated vigor starts a "Blue and Gray Army" series. We wish him success and years enough to complete half a dozen more series. His stories are honest, clean, and bright. *Brother against Brother* is the title of the first of the new series. (Lee & Shepard. $1.50.) Simultaneously comes Oliver Optic's *Asiatic Breezes*, the fourth volume of the second series of the "All Over the World Library." Surely, Mr. Adams is the king of series-makers. Same price and publisher.

Mr. James Otis's *The Boys' Revolt* is a story of newspaper-boys and other street arabs of New York City. It is clever and amusing, though the slang, perfectly accurate as it is, is too prevalent to make the book quite pleasant reading. There is plenty of fun in the story, and we like it better than the pathos,

From "Gulliver's Travels." (Macmillan & Co.)

which is a little perfunctory. (Estes & Lauriat, Boston. $1.25.)

A group of books which have a distinctively religious purpose, but all of which are free from mawkishness, or "preachiness," includes Isabella T. Hopkins's *Endeavor Chris*, Mrs. Frank Lee's *Garret Cain* (Congregational Sunday School and Publishing Society, $1.50 each), Evelyn E. Green's *Evil May Day*, W. J. Lacey's *The Better Way* (T. Nelson & Co., New York, $1 each), and Jessie Wright's *Philip Leicester* (W. A. Wilde & Co., Boston, $1.25).

Among books for boys, not strictly stories, but which yet have the story element in a considerable degree, are Mrs. M. Elliot Seawell's *Decatur and Somers* (D. Appleton & Co., New York, $1), which tells in lively and partly fictitious form the splendid achievements of two heroes of the American navy; Mr. Elbridge S. Brooks's *Century Book for Young Americans*, which, with the aid of dialogue, incident, and picture, describes American political institutions and emphasizes American patriotic principles (The Century Company, New York, $1.50); Colonel Thomas W. Knox's *The Boy Travelers in the Levant* (Harper & Brothers, New York, $3), the *fifteenth* volume of the record of the travels of these ever-young "intelligent youths;" a volume which will share the immense popularity of its fourteen predecessors, and which, like them, has three or four hundred pictures to help the descriptive matter; and Mrs. Sarah K. Bolton's *Famous Leaders among Men*, which retells with skill and sympathy the life-stories of Napoleon, Nelson, Wendell Phillips, Charles Kingsley, Henry Ward Beecher, General Sherman, Phillips Brooks, and Mr. Spurgeon. (T. Y. Crowell & Co., New York. $1.50.)

One always finds in Mr. W. O. Stoddard's books incitement for manly endeavor. *Chris the Model Maker* is particularly strong in this kind of suggestion, and it is at the same time a distinctly original, unhackneyed sort of a story. It is the record of the cheerful and busy life of one who might be expected to be quite helpless, but who is in fact helpful in every way, morally and materially, to himself and others. The scene is laid in New York, and the local color is well brought out. The characters have life and talk like "real folks," a particular in which the best American juveniles differ greatly from the average English story-book. (D. Appleton & Co., New York. $1.50.) From the same publishers and at the same price comes Mr. Hezekiah Butterworth's *The Patriot Schoolmaster*. This is the last of four patriotic stories dealing with great Americans. Washington, Lincoln, and Marcus Whitman were the former subjects; here the story of "Sam" Adams is told. The tale stirs the blood and excites the patriotic imagination wholesomely, and young Americans will find it both entertaining and historically profitable.

Professor Boyesen is a capital story-teller who long ago demonstrated his ability to interest young as well as old readers, and who has the great advantage of familiarity with a country and a people of exceptionally romantic and adventurous character. The initial volume of the *Norseland Stories* (Charles Scribner's Sons, New York) contains ten short stories, several of which have already appeared in different periodicals. ($1.25.)

Stirring Tales of Colonial Adventure is a title which accurately describes a thick volume of tales for boys, by Skipp Borlase. (F. Warner & Co., New York. $1.50.) Though rather highly colored, both in style of narrative and in cover-design, the book is decidedly interesting and worth reading.

In *Three Boys in an Electrical Boat*, Mr. John Trowbridge draws on imagination as well as on science, and produces a story full of marvels worthy of Jules Verne, whose work the book in

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From "The Land of Pluck." (The Century Co.)

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some particulars resembles. (Houghton, Mifflin & Co., Boston. $1.)

In *Twilight Land* Mr. Howard Pyle has created a new series of Arabian Nights stories—not an imitation of the old ones, yet very like them in fertility of invention and richness of Oriental suggestion. The drawings (by the author, of course) are remarkable both for their imaginative qualities and for their technical merit as pen-and-ink work. We class the book among those for boys, but it will appeal with almost equal power to all children. (Harper & Brothers, New York. $2.)

Girls' Books

A collection of short stories by Susan Coolidge, entitled *Not Quite Eighteen* (Roberts Brothers, Boston, $1.25), promises many pleasant quarter hours to its young readers. The stories may be said to appeal to readers of all ages, because they are homely stories with their morals well concealed. It is only necessary to say that *The Land of Pluck* (The Century Co., New York, $1.50) is written by Mary Mapes Dodge, to ensure the book many friends. The first part contains "The Land of Pluck," which appeared in St. Nicholas a few years ago, greatly enlarged. The second part contains nineteen short stories for young readers, never before published. The book is beautifully illustrated. The same writer has added to the wealth of happiness for the children by her charming collection of verses entitled *When Life is Young*. (The Century Co., New York, $1.25.) These verses not only appeal to the imagination, but they train the ear of the readers. Some of them are dearly loved friends; others have made their appearance in the musical world. This is, however, the first appearance of any of them between the covers of a book; now they are gathered pleasures.

From "The Treasury of Stories and Jingles." (The F. A. Stokes Co.)

In a delightfully modern fashion we have a loving little maiden shut up, not in a tower, but in her room, and if not rescued, at least prevented from feeling lonely, by four brave and true if somewhat injudicious knights, in *Madeleine's Rescue*, by Jeanne Schultz. (D. Appleton & Co., New York. $1.) Madeleine is a little orphan girl left to the care of two uncles and an aunt. These relatives, each in his and her own way—they are not friendly, and each lives alone with servants—try to be good to the little girl. The four knights are neighbors of the aunt who try to make life less lonely and miserable for the little girl, whose many trials entice the reader's sympathy. It ends happily for all, with—but that is telling the story.

We expect *Witch Winnie* to appear with the same regularity as Christmas. This year she comes as a resident student in the art village over which Mr. William M. Chase rules with sceptre and wand. The girls who have longed to know something of the life of this community will welcome this book. To the many friends of the heroine, *Witch Winnie at Shinnecock*, by Elizabeth M. Champney (Dodd, Mead & Company, New York, $1.50), will also be most welcome. This part of Witch Winnie's career is closely interwoven with that of her friend Milly Roseveldt, and closes with an episode in her life's history that might and must be followed by "continued in our next." *Two Girls*, by Amy E. Blanchard (J. B. Lippincott, Philadelphia, $1.25), illustrated by Ida Waugh, is a delightful story of two girl cousins, and the brother of one, and his friend, growing up under the influence of a wise, loving aunt. The story is of a healthy struggle of these young people to earn their living. The dignified way in which they meet their difficulties cannot fail to teach a lesson.

Nora Perry is too well known as a writer of girls' stories to need more than the mention of *Hope Benham* (Little, Brown & Co., Boston, $1.50) to secure the readers the book deserves. It is the story of a schoolgirl's happy influence on those about her. The heroine has musical talent, and through that stands by a girl who needs her help at a critical period.

Elizabeth Stuart Phelps in *Gypsy Breynton* (Dodd, Mead & Co., $1.50) has written a rollicking story of an impulsive, warm-hearted little girl, who gets into numberless scrapes, which always bring their natural results. The quickness and ease with which this girl of thirteen makes her plans to leave Boston, when she has no traveling experience, seem a trifle unnatural. The episode of the drunken man is the antidote that saves that chapter.

Another Girl's Experience, by Leigh Webster (Roberts Brothers, Boston, $1.25), is the story of a country minister's daughter, rebelling against the poverty and the routine of her own home, finding a situation in the city as a companion. The picture of exquisite home life with which this book opens clings to the memory. The story has three or four startling scenes and comes well within the range of the dramatic. The four short stories gathered under the name *Penelope Prig*, by A. G. Plympton (Roberts Bros., Boston, $1.00), will be found interesting. The conversation of the children in these stories is not natural, nor do they reveal the child's mind in dealing with their little affairs. It is a pity that what one might call "childliness" is dying out of our children's stories.

Toinette's Philip, by Mrs. C. V. Jamison (The Century Co., New York, $1.50), is a delightful story of the French quarter of New Orleans. There is an enchanting sinner, an equally enchanting priest, and a boy and a girl, whose many joys and sorrows will delight and sadden the hearts of young readers. The book is illustrated beautifully. The best description that could be given of the stories written by Mrs. Mary D. Brine, and published under the title of *Margaret Arnold's Christmas* (E. P. Dutton & Co., New York, $2), is that they are well bred. The last story, the "Blind Wife," shows a proper respect on the part of a workingman and his wife for the condescending interest of a rich man. The book is above the age of children, and too prosy to interest those old enough to know life and its values. The story is illustrated, and the illustration on page 95 arouses your keenest sympathy for the girl compelled to go through life with such an anatomy. E. P. Dutton & Co. also publish *Lizette and her Mission Over the Moor* ($1.50), by Emma Marshall. The story is a healthful one of struggle and victory, and ends happily.

Child-life and Girlhood of Remarkable Women, by W. H. Davenport-Adams (E. P. Dutton & Co., New York, $2.50), cannot fail to interest as well as instruct. The book is divided into seven chapters: "English Women of Letters," "Lady Jane Grey and Mrs. Hutchinson," "Some Notable English Women," "Some Minor Literary Lights," "Saintly Lives: Two Enthusiasts," "A Group of Exemplary Characters," "Three Illustrious French Women." It is a valuable book for a girl's library.

Quiet Stories from an Old Woman's Garden, by Alison McLean (Frederick Warne & Co., New York, $1.25), has the quiet of an English garden at twilight, when the sweet and spicy odors of the flowers perfume the air.

Olivia, a story for girls by Mrs. Molesworth (The J. B. Lippincott Co., Philadelphia, $1.25), needs no comment. Mrs. Molesworth's stories are always strong and healthy, and far from evi-

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From "The Man who Married the Moon."
(The Century Co.)

dent preaching while preaching vigorous sermons. *Mollie Miller*, by Effie W. Merriman (Lee & Shepard, Boston, $1.25), is the story of a group of young people who have the usual characteristics of selfishness and unselfishness to be found in any group of young people. The characters are natural, and the incidents are both natural and well worked up.

It is difficult to classify a book like *Rags and Velvet Gowns*, by A. G. Plympton (Roberts Brothers, Boston, 50 cts.). It deals with an economic question from a sentimental standpoint, and causes justice to depend on the whim of a child and her father's love for her.

Children's Books

Mr. Andrew Lang has laid the rainbow under contribution to his love for fairy-lore. His Blue, Red, and Green fairy-books are now followed by *The Yellow Fairy Book*, not less fascinating than its predecessors. The folk-lore of many peoples supplies what almost seems like endless material for the series, and the stories are charmingly told and equally charmingly illustrated by Mr. H. J. Ford. "Joan, Toddles, and Tiny," to whom the book is dedicated, and their countless brothers and sisters, will find a rare treat in having these tales read to them. (Longmans, Green & Co. $2.)

The topsy-turvy humor of Mr. Tudor Jenks's "*Imaginotions*" will amuse "grown-ups" quite as much as the young people at whom it is aimed. The vein of burlesque on the old-time stories of magic and enchantment is capitally worked out. The traditional fight of knight and dragon is told from the dragon's standpoint, the telegraph is called in to help Merlin, the prehistoric photographer appears as a wizard, and so on with infinite fun and oddity. The book is a handsome small quarto, well illustrated. (The Century Co., New York. $1.50.)

Among the many benefits conferred on mankind by the beautiful White City has been the furnishing of a good subject for a new "Zigzag" book. It is an illustration of Mr. Hezekiah Butterworth's individual way of using material in these books, that in *Zigzag Journeys in the White City* he picks out such things as the Folk-lore Societies, the White-bordered Flag (the peace movement's symbol), and the Village Improvement Societies, for especially full treatment. In other words the book (like all the author's work) has an earnest purpose in it. It is none the less entertaining; stories, poems, and pictures are scattered throughout in pleasant profusion. (Estes & Lauriat, Boston. $2.25.)

The Story of Alexander has been told for children by Mr. Robert Steel, and is presented in an antique-looking dress, and with antique-fashioned pictures, though the type is clear and large. The author wisely cuts loose from established history, warns his readers that he is telling what is legendary, and makes a pretty story out of rather grim facts. (Macmillan & Co., New York. $2.50.)

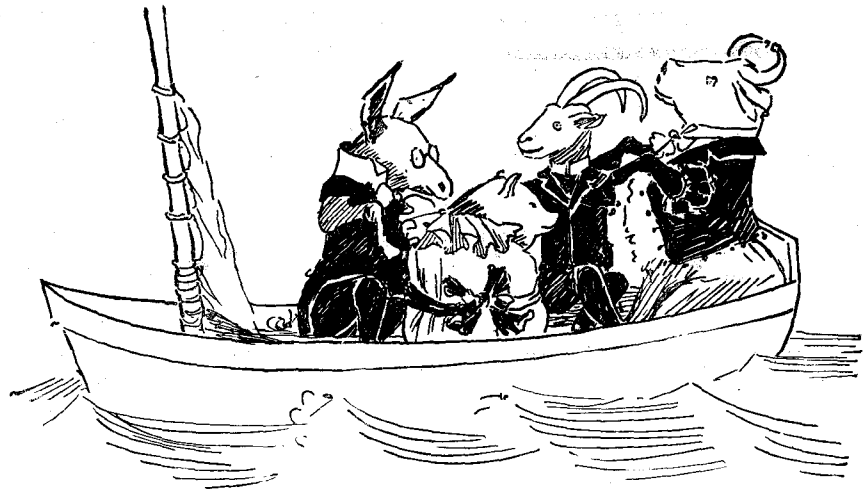
A very taking book in title, text, illustration, and binding is *A Farm in Fairyland*, by Lawrence Houseman (Dodd, Mead & Co., New York, $2), beautifully printed from an old-fashioned type, with quaint full-page illustrations, which are sometimes a little vague, but which are always picturesque and romantic. Mr. Houseman's stories are bits of uncompromising fairy-lore.

Mr. S. Baring-Gould, who has so long dealt with folk-lore, and who knows, as few English writers know, the richness and extent of that material, has retold some of the oldest fairy-stories in his *Book of Fairy Tales* (Dodd, Mead & Co., New York), and the publishers have given the stories the further charm of characteristic illustration by A. J. Gaskin on a beautiful page with wide margins and side-titles, and an old-fashioned type. ($2.)

The ever-charming *Tales from Hans Andersen* are given a new and pleasing dress in the small quarto, illustrated sympathetically by E. A. Lemann. (The J. B. Lippincott Company, Philadelphia. $1.50.)

The Little Lady of the Horse, by Evelyn Raymond (Roberts Brothers, Boston, $1.50), is a delightful story for little girls old enough to read by themselves. "The Little Lady of the Horse" began her life on a ranch, and lived there till she was nine years old. Such circus horses as you never saw were on this ranch trained by a cowboy. Stienie, the Little Lady, had to come to New York with her father, and the story shows how a little girl can make life better in herself and others by doing what she can, and doing it with all her might. *Little Miss Faith*, by Grace Le Baron (Lee & Shepard, Boston, 75 cents), has one defect, and that is its ending. We have passed the day when in children's books it is necessary to have a funeral to point a moral. *Mopsie*, by Dorothy Walrond (T. Nelson & Sons, New York, 60 cents), is the story of a London street waif who goes through many strange experiences, not the least of which is the prospect of a bath, which fills her with such terror that she runs away. Later she becomes more familiar with the experience and enjoys it. The story is helpful, though it would not have lost any of this element if "Mother Vic" and her surroundings had been less repulsive. *Wee Lucy*, by Sophie May (Lee & Shepard, Boston, 75 cents), carries Wee Lucy through many baby pranks, and always leaves her sweet and lovable.

Jolly Good Times To-day, by Mary P. Smith (Roberts Brothers, Boston, $1.25), is just what its name indicates, a jolly story full of fun and adventure interesting to young children. The little one who gets *Artful Anticks*, by Oliver Herford (The Century Company, New York, $1), in his Christmas stocking is a fortunate young person. It is full of rippling, gurgling verses and pictures that give new characteristics to animals, making them appeal strongly to the child's imagination and sympathy. *Jacky Lee: His Lessons Out of School*, by Mrs. H. A. Cheever (Congregational Publishing House, Boston, $1), is the story of a boy who



From "Father Gander Melodies." (Roberts Brothers.)

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From "Hope Zerba." (Little, Brown & Co.)

gained experience, and kindness of spirit, and self-control outside of school-houses. The element of religious teaching is not of the kind that would appeal to a real boy, and smacks of the sentimental; it suggests the thought that this part of the book was written to appeal to a certain species of Sunday-school teacher now happily growing less.

A Brave Baby, by Sara E. Wiltse (Ginn & Company, Boston), is designed for the use of mothers and kindergarteners. The stories have much to recommend them, but there are some carelessnesses in the book that are inexcusable. Happily, they would not be discovered by children, and would be edited out by thoughtful readers in the reading. *The Dottie Series*, by E. M. and Kate Hamilton (Congregational S. S. and Publishing Society, Boston, $2), are six small books, each containing a different story, yet a connected one. It makes a pretty little library for the small person who is beginning to learn to love books. Another library of four small books, called *Gala Day Books*, by Frances Isabel Currie (Hunt & Eaton, New York, $1.50), has spirited stories that ought to find many friends. The same house publish *The Corn Flower Stories*, six small books ($1.75) containing several short stories for young readers and listeners.

A book to delight the children of all sizes, and all places, is *The Brownies Around the World*, by Palmer Cox. (Century Company, New York, $1.50.) Here they go, these fascinating fellows, the policeman, the dude, the Dutchman, and their companions, full of the spirit of investigation, and carrying us all with them. The children who lived before the Brownies' days are to be pitied.

Estes & Lauriat, of Boston, issue the usual annuals of *The Little Folks' Annual*, and *Chatterbox*. Both are too well known to need comment; they have been familiar to those who are no longer young.

Sunday Reading for the Young has among its contributors Mrs. Molesworth and several other well-known writers; it is published by E. & J. B. Young & Co., New York ($1.25). The illustrations are not good, and some of them suggest the "penny dreadful." *Rhymes and Stories of Olden Times*, with stories and verses by Elizabeth S. Tucker, exquisitely illustrated by E. Percy Moran (Frederick A. Stokes Company, New York, $1.50), will delight the eye of every beauty-loving child. The full-page illustrations are beautifully colored, and the tinted borders on all the other pages make the book a ceaseless pleasure to children who cannot read. *Tales and Verses of Long Ago* ($1.50) is a companion book, by the same writer and illustrator, and published by the same house, which makes every child its debtor because of the beautiful specimens of bookmaking shown in these two books.

Miss Mackerell Skye, by Herbert S. Squance (E. P. Dutton & Co., New York, $1.25) is a fairy-story that will delight the child-world both by text and pictures.

The Wee Ones of Japan, by Mae St. John Bramwall (Harper Brothers, New York), is a perfectly delightful story of child life in Japan. The illustrations are as fascinating as the text, and give a clear idea of home life and school life in Japan.

Bible Stories, by several eminent clergymen (Harper Brothers, New York, $1), arouses the question why Bible stories should not be read from the Bible. No one has improved on that library of literatures, and to make a child familiar with the appearance of the Bible, both its exterior and interior, is not a bad idea. There is no reason why a child should have the Bible in diluted form. The secret of the matter is that too many parents are not familiar enough with the Bible to find the children's stories in it, and so they must have these stories rewritten, not for the children, but for themselves. It is a pity that the illustrations in these "Bible Stories" were not of a higher order.

The appetite for fairy-books is still eager with the little readers who have yet to learn what "realism" and "symbolism" are. No book of the kind could be more fascinating than *The Golden Fairy Book*. (D. Appleton & Co., New York. $2.) It contains stories by Jokai, George Sand, Dumas, Voltaire—think of Voltaire writing fairy-stories!—Laboulaye, Souvestre, and other famous French writers. The stories are charming in themselves, and are capitally illustrated by Mr. H. R. Millar.

Little Columbia's Gowns and Pleasures is a calendar of the months of the year, with colored illustrations and text making a full page for each month, by E. S. Tucker. (Frederick A. Stokes, New York. $1.25.) February is a gayly dressed postman, who announces his errand in musical verse. March is a fancifully dressed little girl bearing a kite, who looks as sweet as June is expected to look.

The Treasury of Stories, Jingles, and Rhymes, illustrated by Maud Humphrey, with stories in verses, and jingles by Edith M. Thomas, Elizabeth S. Meher, and Helen Gray Cone, is another book that will appeal to and educate the children who find it among their Christmas presents. It is published by Frederick A. Stokes, New York. ($1.50.)

An almost ideal edition of the children's classic—*Robinson Crusoe*—comes to us from Macmillan & Co., New York. The page is small, the type clear, the illustration (by Cruikshank), though slight, has the flavor of the time in which the book was written. We could have wished for an introductory chapter on the history of the book and of its author, but as the edition is prepared solely for children's use, perhaps it would have been superfluous. (75 cents.)

When Molly was Six is written by Eliza Orne White, whose simple and pleasant novels for older readers are so well known. This story is charming, and is sympathetically illustrated by Katharine Pyle. (Houghton, Mifflin & Co., Boston. $1.)

The Magic Half-Crown is an English story with glances at the life of the lower classes. The record of Tim's trial, aspirations, and success is full of instruction. The book is cheerful. (F. Warne & Co., New York.)

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From "Three of Us." (Hunt & Eaton.)

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The Religious World

A Protestant Daily in Paris

The little band of Protestant Christians in Paris have felt for a long time the necessity of having something to counteract the effect of the immoral and irreligious, and also of the Roman Catholic, press of the great city, with the result that a movement has been inaugurated for the establishment of a daily paper. It is called "Le Signal," and is to be edited by that fine orator and Christian worker, M. Eugène Réveillaud. M. Réveillaud is well known in the United States, having made a tour of our country several years ago, in company with the late lamented Mr. Dodds, in the interests of the McAll Mission. This movement was first presented to the American public by M. de Rougemont, who was a delegate to the Press Congress at the Columbian Exposition. He sought financial aid at that time, but returned to begin the work before making his appeal. "Le Signal" as a daily has now been published in Paris for about seven months. Its success has been instant and gratifying. Already it is very nearly paying expenses, and those who have started it confidently expect that with the third year it will begin to pay a dividend. M. Réveillaud is at present in America seeking to get subscribers for the stock. The amount asked seems very small for such a venture, being only $24,000. His appeal is most cordially indorsed by such men as Dr. A. F. Baird, late pastor of the American Church in Paris, Drs. George Alexander, D. J. Burrell, C. H. Parkhurst, W. S. Rainsford, A. S. Schauffler, Josiah Strong, H. A. Stimson, F. M. North, B. B. Tyler, and others equally prominent. The headquarters of M. Réveillaud are at 109 Bible House, New York, where he may be addressed. It may seem strange to many that an appeal should come from France to our country in behalf of such a cause. It must be remembered, however, that Protestantism in France is numerically small and financially weak. Its appeal, therefore, is to Protestantism throughout the world. It is perfectly natural that support for such a cause should be especially sought in England and in the United States.

The Kumai-ai Churches in Japan

The Japan Mission of the American Board, through a committee of which Dr. D. C. Greene is Chairman, has just issued a most interesting letter to the Kumai-ai churches in that country. The fact comes out that there are now about one hundred congregations and more than 11,000 Christians connected with the Kumai-ai churches (the phrase Kumai-ai corresponds in a measure to our "Congregational"), while the total number of Christians in Japan is about 100,000. The letter is on the relations of the churches and the mission. It says: "We have felt great sympathy with the spirit of independence which has manifested itself so strongly among your churches in recent years. We have endeavored to stand in such an attitude to your representatives as in no way to restrict the independence of the churches." It then goes on to recognize the desire of the Japanese for independence, and quotes a very suggestive extract from a letter of Dr. Clark, of the American Board, to the Mission, in which he says: "You are dealing with a people who have come out of an entirely different culture, trained to look at moral and religious questions from an entirely different point of view, and who are in need, therefore, of the largest sympathy for every earnest purpose to know and do the will of God—large sympathy with all earnest and honest inquiry, and fidelity to the truth." After making the suggestion concerning financial independence, the letter of Dr. Greene continues with a sentiment so catholic, and yet so Christian, that we quote it for the benefit of our readers: "We do not make this suggestion because of any lack of confidence in the truth which we have taught, but because we believe that your religious life will develop in a more healthy manner if every appearance of outside pressure be removed. We have profound faith in the teaching we have sought to unfold, but we desire to see it accepted, not because it is ours, not because it is associated with a system which we represent, nor because of any other adventitious reasons, but rather because it is in harmony with your own study of the Scriptures and with your own mature experience. Freed from the appearance of an extraneous support, we are confident that, while the essential doctrines of Christianity will remain, the form of expression will the sooner be brought into conformity with your own habits of thought, and thus be more speedily recognized by your countrymen as the power of God unto salvation to every one that believeth."

Centennial of the London Missionary Society

The London Missionary Society corresponds with the American Board of Foreign Missions in this country. It is nominally undenominational, but actually chiefly in the hands of the Congregationalists. It is one of the largest, and has been one of the most successful, of all the missionary organizations of Great Britain. Under its auspices have gone out men like Chalmers, of New Guinea; Gilmour, of Manchuria; Moffat and Livingstone, of Africa, and Griffith John, of China. Great gatherings have recently been held in the Egyptian Hall of the Mansion House, and elsewhere in London, in celebration of the centenary of this Society. Addresses were made by Sir George Williams, the Rev. Wardlaw Thompson, the accomplished Secretary of the Society, Prebendary Webb-Peploe, who spoke for the Established Church, Dr. Oswald Dykes, for the Presbyterian, Dr. Richard Glover, for the Baptists. The proposition is to raise a fund of £100,000 for aggressive work in the foreign field. Sir George Williams suggested that even that sum was too small, and that it ought to be doubled. The Prebendary Webb-Peploe spoke most heartily, and said that he had never known any difficulty between the Church Missionary Society and the London Missionary Society in the foreign field. Dr. Dykes thought that the last and worst enemy of the Christian Church will be Islamism; that we have seen only the pioneer century of mission work, and are now entering into the thick of the fight. Dr. Glover said: "The first convert is the hardest to get. It took ten years for Williams and Moffat to get their first converts; now something like a million persons are members of the Protestant Mission Churches in heathendom." The meetings seem to have been characterized by great enthusiasm and spirituality, and are the beginning of anniversary gatherings to be held all over the Kingdom for the purpose of stimulating a new interest in the foreign work.

The Armenian Massacre

Various attempts have been made on the part of the Turkish officials to break the force of the horrible massacre which has recently taken place in Armenia. The fact that such atrocities have occurred is flatly denied, but we fear there can be no doubt but that in substance the reports are true. Such events, while they call for the execration of the whole civilized world, are especially to be deplored because of their effect on the various mission stations. In such localities, do what they will, the missionaries are sure to be misunderstood and their attitude misinterpreted. Already we find that the Armenians are saying that the missionaries are siding with the Turks because it is their interest to do so; and it has more than once been affirmed that they had sided with the Armenians to plot against the Turks. The position of the American missionaries in Turkey at the present time is anything but enviable, and they should receive the earnest sympathy and prayers of their brethren at home. We speak elsewhere of the political aspects of the affair.

Schools of Sociology

Schools of Sociology are springing up in various parts of the country. The two which have attracted most attention recently have been held at Detroit and at Oberlin. The one at Detroit, we believe, was under the auspices of the American Institute of Sociology, and the one at Oberlin was held by Oberlin College. Both were largely attended, and show the trend of popular sentiment. President Ballantine, of Oberlin, not long ago said that in no subject were the ministers of the West so much interested as in what is called "Christian Sociology." Of all the utterances at these schools we have seen none that seemed more to the point than that of Dr. Gladden at Oberlin, in which he is reported as saying: "Wealth is now distributed practically by the rule of the strongest,

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whereas it ought to be distributed to each according to his ability to use it beneficently and productively. The function of wealth is to secure perfection of character and the promotion of social welfare." These are wise and conservative words, and admirably express the Christian theory of the right use of wealth.

Another Institutional Church One of the strongest leaders in institutional work in this country is the Rev. Charles S. Mills, of Cleveland, Pilgrim Church, of which he is pastor, has just dedicated a new edifice, one of the finest in the city, and one of the most complete perhaps in the whole country, and fully adapted for institutional work. It has an organ which cost $10,000 or more, the gift of Mr. Olney, an attendant of the church, but himself an Episcopalian. The services of dedication are being held during the present week, and are participated in by many Christian workers from various parts of the country. This differs from most churches of the kind in that it adapts institutional methods to those who are of the upper middle class. The object of the institutional department of this church is to lift toward the highest life those who are already financially able to seek it, but who lack the inspiration to seek the highest ideals. The ministry of Mr. Mills in Cleveland has been singularly fruitful, and will be additionally so now that his church is better equipped for its work.

In Memory of John Jay One of the most distinguished citizens of New York, and indeed of the Nation, was the Hon. John Jay, who for many years was prominently associated with al good work in the city and the Nation. Under the auspices of the Evangelical Alliance for the United States a meeting was held in his memory on Tuesday evening, November 20. President Low, of Columbia College, presided, and addresses were made by Bishop A. C. Coxe, of Buffalo, the Hon. E. L. Pierce, of Boston, Chauncey M. Depew, Joseph H. Choate, Josiah Strong, and others of New York. Mr. Jay richly deserved all the enthusiastic words which were spoken concerning him at this meeting, as a citizen, as a patriot, as a Christian. Few men have been more deservedly distinguished.

Memorial Window in New Haven A very beautiful window in memory of Ezekiel H. Trowbridge was dedicated in the Center Church in New Haven on Sunday, November 18. The Center Church is perhaps the most distinguished landmark in New Haven. Its pastor is the Rev. Newman Smyth, D.D., and it rejoices in the fact that for half a century it was ministered to by the Rev. Leonard Bacon, D.D. No church in the country represents more of the old Puritan traditions. One might almost think many of those who formerly worshiped within its walls would, if they retained the same feelings as in former years, turn in their graves at the thought of a stained-glass window in that venerable edifice. Nevertheless, it is a decided addition to the church. It was designed by Tiffany, of New York. As described by the New Haven "Palladium," the picture represents the Rev. John Davenport, of Puritan fame, under a tree preaching. He is attired in the conventional garb of the Puritan, and in one hand holds a Bible. Over his left shoulder is thrown a mantle that reaches almost to the ground, while his right hand is pointed upward. Near him is a student, and at a short distance are three soldiers with muskets. The central figure is that of an old man with a gun, bowing reverentially before the preacher. In another part of the picture is a Puritan mother, with three children grouped about her and hanging to her dress. On the occasion of the dedication of this window Dr. Newman Smyth preached an appropriate sermon upon the life and work of the man in whose memory it was placed in the church.

The Institute of Christian Philosophy The Rev. Dr. Bradford, of Montclair, having been constrained by the many demands upon his time and strength to resign the presidency of the American Institute of Christian Philosophy, the Rev. Henry M. McCracken, D.D., Chancellor of the University of New York, has been elected as his successor. Dr. McCracken is a distinguished scholar in philosophy, a personal friend of the late Dr. Deems, the first President of the Institute, and the official head of one of the two prominent universities in the city of New York. No better choice for the position to which he has been elected could have been found in the country.

Pacific University An institution destined to play a large part in the development of the Northwest is Pacific University, located at Forest Grove, Oregon. It is about twenty-six miles from Portland, in the Willamette Valley, one of the most beautiful and fruitful regions in the whole American Republic. During the last few years the State of Oregon has grown with great rapidity, and will grow still more rapidly in the future. Oregon and Washington constitute the New England of the Northwest. Pacific University has already done a great work in the midst of conditions which have been unfavorable, but among people who have clamored for the advantages which it offers. Like all institutions in a new country, it suffers seriously from lack of means to carry on its activities. Dr. Pearsons, of Chicago, who has already given large sums to various institutions, has pledged $50,000 to Pacific University on condition that $100,000 more is raised before March, 1895. Christian people of the State are straining every nerve to secure this munificent gift, but they are comparatively poor. The wealth of the pioneer States is not largely in Christian hands, and the people need assistance. In order to secure this, the Rev. J. R. Herrick, D.D., formerly President of the institution, is now seeking the co-operation of those in the East who believe that Christian education is the hope of our country in the future. On the Atlantic seaboard, where the facilities of education are so many and so perfect, it is difficult to appreciate the importance of the appeal which comes from the Northwest, but those who have seen with their own eyes its promise for the future will not fail to understand that this appeal is one of no ordinary importance.

Pastors and Missions Many pastors evidently do not appreciate their responsibility as leaders in the cause of missions. Statistics show that a distressingly large number of churches give nothing to most of the missionary societies, and that very many of those which do contribute give sums incredibly small. The responsibility of the pastor does not imply that he should presume to indicate what individual members of his parish are able to do, but it does imply that he should see to it that they are well instructed in the duty and privilege of helping those who are in spiritual destitution. He should be the first to respond to the various forms of missionary activity which make their appeal to the church of which he is pastor; if he is not, his people will seldom show interest. Better than any other person he knows the value of systematic benevolence, and the force of the demand for help from the home and foreign field. He will find his efforts opposed by those who have narrow views; he will find many of his most prominent and enthusiastic supporters saying, "Our church does remarkably well, and we had better leave things as they are." Those persons forget that the most of what is raised comes from a very few people, and that the church as a whole gets credit which does not belong to it. The pastor should devise some plan to induce all the people to worship God with their substance. All pastors should be missionary leaders.

Baptists in Colorado We glean from a recent article in the "Examiner" some interesting facts concerning the Baptist workers in Colorado. The First Church of Denver, of which Dr. Kerr B. Tupper is pastor, represents about three-fourths of all the Baptists in the State. The amount of money raised by the church for all purposes was something over $18,000. The present membership is 1,243. Dr. Tupper is delivering a series of evening sermons on such practical topics as "The Family in Peril;" "The Church and Social Vices;" "The Church and the Non-Church-going Class;" "The Institutional Church;" "A Place for Boys and Girls in the Church," etc. Dr. Tupper prefaced this series with these words: "There have been recently issued from the press two large volumes of addresses delivered during the World's Fair Congress, under the auspices of the Evangelical Alliance for the United States, by representative Christian scholars of

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Europe and America. Appreciating the value of these discussions, and recognizing that the volumes containing them are within the reach of comparatively few of those who think of these grave and important matters, the pastor of this church proposes to present the substance of the most valuable and timely of these addresses—feeling free to enlarge upon their thought, and, in some cases, to criticise and differ from their views." Why is not that a good idea for other pastors to consider?

The Life of Christ

XXIII.—Christ's Ministry in Jerusalem Continued [1]

By Lyman Abbott

The chronology of this portion of Christ's life is involved in obscurity. I believe, however, that the ministry reported in John vii., 10–39, was one continuous ministry of about three months' duration in Jerusalem, immediately after which Christ departed to the region beyond Jordan (John xi., 40–42), the record of his ministry there being given alone by Luke. In this paper, therefore, I do not follow the order of the Bible Study Union Lessons. (See next paper in this series.)

Christ's Judean ministry was one of continuous storm. Twice he was mobbed, once an attempt was made to arrest him, more than once secret plans for his assassination were formed. It is doubtful whether the other evangelists were with Jesus during this time of peril. At all events, it is John alone who gives us any account of it. In our last chapter we saw the mob gathering with stones in their hands to stone him. He hid himself, it is said, and escaped. In this chapter we come to another illustration of the same spirit of enmity, though here it takes the form of the judicial trial.

Passing along the street one day, he sees a man blind from his birth; anoints his eyes with clay and spittle, which in ancient times were believed to possess curative properties, and bids him go wash in the pool of Siloam. He goes, and finds his sight restored. The healing creates great public interest. It is brought to the attention of the Sanhedrim; they seize upon the fact that the healing was done upon the Sabbath day, and a judicial investigation follows. The parents appear, and, when summoned before the court, evade its questioning, for it has already been determined that whoever acknowledges Christ as the Messiah shall be excommunicated; and, while it is doubtful whether this sentence practically involved all the penalties [2] implied in the Talmud, and actually involved in excommunication by the Church of Rome at a later day, it is certain that the excommunicated was practically cut off from social intercourse and largely from all those commercial enterprises which involved association with others.

The man himself, summoned and put upon oath, at first himself avoids any issue with the court. Whether the man who cured him is an impostor or not, he will not undertake to say. But he repeats unhesitatingly the story of his cure; then, aroused to anger, taunts the court, stands bravely up for his convictions, affirms his faith that the man who cured him is no impostor, but truly a man of God; and suffers the penalty in the dreaded ban of excommunication pronounced against him. One cannot but wish to know what later became of him. So far as the account indicates, he was left by Christ to bear the penalty of his fidelity to his convictions—one of the earliest, if not the very earliest, of the Christian martyrs who suffered persecution for Christ's sake. If we believe, as I do, that we have in this chapter the record of an eye-witness, it is peculiarly valuable because it gives an account of the only one of Christ's miracles which was subjected to a judicial or *quasi* judicial investigation; and, as the result of that investigation, the reality of the cure could not be denied, and the only way in which a hostile court could break its moral effect was by driving into social exile the witness whose testimony could not be contradicted.

The healing of the blind man and the judicial investigation of the miracle were followed by a double parable in which a familiar figure drawn from the Old Testament prophets was made first to indicate the attitude of Christ's disciples, then to indicate his own nature and office. "Whoever," says Christ, "enters into my fold, becomes a shepherd of the sheep." Each shepherd has his own sheep, each disciple his own pupils, who will hear only his voice, respond only to his influence. But he that would be a prophet of God must first himself come to God by Christ, first enter into the fold through the one only door. Whosoever puts himself before Christ, whosoever claims precedence before him, or sets him one side as the Pharisees did, are thieves and robbers. They rob men of the life which Jesus Christ has come to bestow.[1]

Then Christ makes a new application of the same figure. He is himself the supreme Shepherd, the Good Shepherd who gave his life for the sheep. He lays that life down at will; he will at will take that life up again. Bringing these two parables together, as the Master does, they teach at once the supreme authority of Christ, and what has been well called the "liberty of prophesying" of all Christ's disciples.

This parabolic teaching is speedily followed by another discourse concerning Himself, the significance of which neither was nor well could be misunderstood. A hostile crowd surround him and demand that he say plainly whether he is the Messiah or not. He does not give a categorical answer to that question; but he does answer plainly what is his mission and what his power. He gives to his followers eternal life, and no man can rob them of it; because the Father is greater than all, and he and his Father are one—one, clearly (otherwise there is no significance in the argument), in power and authority, not merely in will or desire. So, clearly, the mob understand him, for they take up stones to stone him for blasphemy. With that marvelous presence of his he overawes and halts them; cites to them their own Scriptures, that the prophets of God are sons of God, and asks them a question which they cannot answer, why they charge him with blasphemy because he has claimed to be the Son of God. If—this is the gist of the argument—he to whom the Spirit of God comes is made a partaker of the divine nature and a child of God, then he who is not of this world, but is sent into it by the Father to reveal the Father to the world, cannot be guilty of blasphemy in calling himself a son of God.

Again the mob seek to lay hold of him; again he escapes from their hands, and turns his back upon Jerusalem as he has already turned his back upon Galilee. He has still a ministry to complete in the region beyond Jordan, and then the time will be ripe for his passion and death.

[1] Bible Study Union Lesson No. 26. John ix. and x.

[2] For description of the effect of the anathema, as stated in the Talmud, see Edersheim's "Life of Jesus," Vol. II., p. 183.

[1] For the reason for this interpretation of the parable I must refer the reader to my Commentary on John.

Gleanings

—The Rev. Dr. Eben L. Rexford, who until recently was pastor of the First Universalist Church of Roxbury, Mass., has accepted a call to a church in Columbus, Ohio.

—The Rev. George Batchelor, of the First Unitarian Society of Lowell, Mass., has been chosen to fill out the unexpired term of the late Dr. Grindall Reynolds as Secretary of the American Unitarian Association.

—The Woman's Foreign Missionary Society of the Methodist Episcopal Church, recently convened in Washington, D.C., presented a report from the Treasurer of the sum of $311,925.96 contributed for direct use during the year—an increase of nearly $35,000 on the record of 1893.

—Haverford College has received from T. Wistar Brown a gift of $10,000, the income of which is to be used each year in securing a course of lectures on Biblical subjects. The lecturer is to be an authority on the subject in America or Europe, and his lectures are to be placed in the College Library. He will reside at the College for a few weeks. The course is to be known as the "Haverford Library Lectures." The first lecturer on the endowment is to be J. Rendel Harris, M.A., Professor of Paleography at Cambridge, England. The lectures will be given in January.

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What is Protestantism?

The editorial under the title given above, in The Outlook of November 10, has called out many replies. We print herewith a few, which (taken together) include all the important points made by our correspondents on this subject. In our editorial columns will be found some comment on the letters.—THE EDITORS.

THE MINOR PREMISE WRONG

To the Editors of The Outlook:

While I have no desire to enter upon a purely doctrinal controversy, than which I know of nothing more useless, I feel constrained, in defense of my own consistency, to point out that the minor premise of your syllogism, while true from a Romish standpoint, may be disputed by a High Churchman without prejudice to his belief in the final authority of the historic episcopate. The Church, through its episcopate, has never indorsed the dogmas of Papal supremacy or infallibility. It can only do so by a general council, to which the bishops of the whole Church throughout the world are called. The Church last spoke when such a council was last held, and in her utterances down to that time the High Churchman finds the *via media* between Protestantism and Romanism. On this question of Papal supremacy the Greek Church stands side by side with the Anglican; the position of one is as logical as that of the other, and if the latter should "turn back, reunite itself" with the former, as you suggest, it would have gained nothing in consistency.

Your syllogism is logical and leads correctly to the conclusion, but, like many another, its minor premise begs the question. C.

BOTH PREMISES WRONG

To the Editors of The Outlook:

It seems rather hard that the whole body of High Churchmen, numbering at least a plurality of English-speaking Christians, should be disposed of in such short order. What is the final authority in religion? What is to decide? If we say that the Church is, are we not asserting our right of private judgment in making the decision? I have never seen anything in the Bible to indicate that there is on the earth to-day any single final authority. If this is so, it seems to me that authority comes from the combination, which is not impossible, of the separate authority of the Church, the Bible, and human reason—that is, what has been held by the Church for centuries is to be accepted as true provided it does not contradict the Scriptures and human reason. Why should the High Churchman go over to Rome? The Historic Episcopate, if it is accepted as the final authority, does not assert universally the Papal supremacy. It never did. Setting aside the Anglican episcopate, that of the Eastern Churches has always denied it. Every scholar knows that the early Church denied it. The English bishops at the Reformation were not guilty of schism, nor did they deny the authority of the united episcopate, for the episcopate was not united on the subject of Papal supremacy. Even if it is true that all High Churchmen believe the Church to be the final authority, are they the only ones? If they ought to go over to Rome, should not Presbyterians fairly tumble over them in their haste to get there first? Is it not at least strange to see a denomination which believes in the right of private judgment asserting certain private judgments to be heresy because they differ with the authority of the Presbyterian Church?

But I do not believe that all High Churchmen will agree with your correspondent "E. A. W." in believing that the final authority is the episcopate. I think I have expressed above the views held by many, at least. The Church of England asserts distinctly in her Thirty-nine Articles that General Councils—that is, meetings of the Historic Episcopate—have erred in matters of faith. If this is so, it cannot be said that the Church, at least officially, believes in the infallibility of the episcopate, or that it alone is the supreme authority. The Anglican Communion wisely leaves much unsaid. At the end of your article you suggest that the Episcopal Church should "reunite itself to the Roman and Greek communions." I can hardly see how this would be possible, unless you mean that she should assert her catholic character. But this is what she is constantly doing, though her name may seem to contradict it. Yet she is both Protestant and catholic: Protestant in having been reformed from Roman abuses; catholic in being a living branch of the historic Church. She considers herself on a par with the Roman and Greek Churches, and is so considered by many in the latter Church, and some, at least, in the former. To conclude, I deny the conclusion of your syllogism because I deny both premises. Most moderate High Churchmen do not hold that "the Church is the [sole] final authority," for we have not sufficient evidence to show that this is the case. The Church has certainly never "declared its authority to be vested in the Pope." Even if a majority of living or dead bishops has held this opinion, the universal episcopate has never declared it. The Episcopal Church occupies the *via media*, and, in spite of human tendency to extremes, I believe she will always hold it.

M. L.

ALL WRONG

To the Editors of The Outlook:

I am surprised to find you adopting in your editorial "What is Protestantism?" a method of argument so thoroughly scholastic, and attempting to settle a great religious question by a single syllogism. But since it is so, will you permit me to say for myself, and I believe also for very many Churchmen, whether High or Low it matters not, that we deny your minor premise, but decline emphatically to accept your statements of what is implied in such denial.

The Roman Episcopate is indeed in "the line of the Historic Episcopate," but it is not identical with it. The episcopate of the great Eastern Church has never acknowledged the authority of the Bishop of Rome. The episcopate of England and of France has disputed that authority through much the larger part of its history, has often defied it, and has submitted to it, when at all, only under protest. It is, therefore, historically inaccurate to say, as you do, that the bishops in England, in deciding that the Bishop of Rome has no special authority, did so against the voice of the bishops of the Church at large, or to imply that the Historic Episcopate has ever committed itself to the Papal claims. You seem to have coined a phrase, the "authority of the Historic Episcopate," which you use repeatedly. It is not found in the letter of your correspondent "E. A. W.," and it is quite unfamiliar to the ears of Churchmen. We speak rather of the authority of the Catholic Church, and mean by that the consensus of Christian thought and experience in that body one of whose characteristic marks through the centuries is the possession of the Historic Episcopate.

The rule by which, subject always to the higher authority of Holy Scripture, the Church seeks to guide, and in some measure to control, the thought of the individual Christian in matters of faith and practice, is not, as you apparently assume, some fiction of a decision of the total episcopate, but rather the familiar rule of Vincentius: *Quod semper, ubique, et ab omnibus, creditum est;* which is a very different thing.

AN (UNQUALIFIED) CHURCHMAN.

AT THE PARTING OF THE WAYS

To the Editors of The Outlook:

In your issue of November 10 you assert that "the Episcopal Church has come to the parting of the ways." She must go on to Protestantism or back to Romanism. But the logical outcome of Romanism is religious despotism, and the logical outcome of Protestantism is religious anarchy. The one makes the Church a spiritual tyranny, with the Pope as tyrant, the other makes organic church life impossible. The Episcopal Church has always stood at the parting of these ways. There is no reason why she should not always stand there. She stands for *religious liberty, in visible Church unity*. She limits her liberty of thought only by the historic faith of the United Apostolic Church, the Apostles' and Nicene Creeds. She limits her practice only by the two sacraments which Christ ordained and the Universal Church has always practiced. She limits her social organism only by the bishops who can trace their ordination historically to the original founders of the Church, the Apostles. Within these divine limitations her members have complete liberty, yet an inorganic communion.

Her position is not self-contradictory, but perfectly consistent. Many of her members may go off to the extremes of Romanism or Protestantism. But, intrenched in her divine quadrilateral, as you so well call it, she need only stand still and see the salvation of God. J. A. B.

THE HIGH CHURCH POSITION

To the Editors of The Outlook:

Your interesting article entitled "What is Protestantism?" shows that you misconceive the position of High Churchmen in the Anglican Communion. You say, stating their view: "The Church is the final authority in matters of faith and practice." True, but what Church? Not any division of the Church, but the whole Church acting collectively. Again, you say: "The Church has declared that authority to be vested in the Pope." The answer to this is that the *whole* Church has never done so. The Eastern branch of the Church has never acknowledged Papal supremacy.

In short, the High Church party takes its stand on *catholic* doctrine and discipline—*i. e.*, the doctrine and discipline of the undivided Church before the great schism between East and West. Whether *this* attitude is logical or not, your argument does not show. H. M. C.

THE LOGIC OF IT

To the Editors of The Outlook:

I see that you have thus stated "the syllogism which leads the High Churchman logically to Rome:" "The Church is the final authority in matters of faith and practice. The Church has declared that authority to be vested in the Pope. Therefore the Pope is the final authority in matters of faith and practice."

The premise in regard to the Pope's authority is defended as follows: "If he denies the minor premise, he denies the final authority of the Historic Episcopate, since, beyond all question, the Roman Episcopate is in the line of the Historic Episcopate."

Here is an argument expressed in the enthymematic form. According to the rules of logic, we may supply the suppressed major premise and restate it in full syllogistic form. This makes it plainer:

Any episcopate in the line of the Historic Episcopate is the final authority. The Roman Episcopate is in the line of the Historic Episcopate. Therefore the Roman Episcopate is the final authority.

But High Churchmen do not accept either the major premise of the second syllogism or the minor premise of the first.

We would be grateful for syllogisms supporting these premises. W. S. B.

To the Editors of The Outlook:

According to my reading, The Outlook thus asserts itself (I condense): "The Episcopal Church has no reason for existing, never had, will soon see this, and either go back to the Roman Church whence she came, or out into the freedom of denominationalism." As proofs are the following statements, much condensed, though I use quotation marks: First. "The ultimate source of authority in religion is the Bible; either the Church or the individual

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conscience is the interpreter—there is no *via media*, though the Episcopalian claims that the Episcopate occupies a middle position. Second. "The separation from the total Episcopate, as in the case of the English bishops, is to assume the Protestant right of private judgment." Third. "The English bishops, by deciding, against the voice of the bishops of the Church at large, that the Bishop of Rome has no especial authority, thereby decide that the final authority is not in the total Episcopate." Fourth. "There are three Historic Episcopates contradicting each other on vital points—they cannot all be authoritative." Fifth (quoting exactly). "The Church is the final authority in mattters of faith and practice. The Church has decided that authority to be vested in the Pope. Therefore the Pope is final authority in matters of faith and practice."

Now, from my point of view: First, of course the ultimate authority is in the Bible, and Rome and Protestantism represent the extremes as to authority of interpretation; but it is not true that one must hold absolutely to either one or the other. The House of Bishops, the Pope, man's conscience and judgment, are none of them absolutely inerrant, but are all now in the keeping of fallible men.

Second. The right of private judgment has never ceased to exist in the Anglican Church.

Third. The English bishops have never decided against the voice of the Church at large.

Fourth. There are, unfortunately, divisions in the Historic Episcopate, but this again does not prove any lack of sufficient authority: it is simply an object-lesson of the fallibility of weak and stumbling men, to whom God has intrusted his divine things. As to which has wandered farthest we each have our own opinion. God alone can really judge. The Church does not cease to be authoritative because of outward divisions, any more than she ceases to be holy because of individual sinners within her borders. The individual conscience and judgment of man leads in very many different directions also.

Fifth. The Church never, as a Church, declared the authority of the Popes. The Roman branch, largely through its temporal power, and also through a certain limited supremacy which clung to it, forced that authority upon other co-equal branches.

Again, we cannot unite ourselves, as The Outlook suggests, to both Greek and Roman communions, for they are not at one with each other. Will the Eastern Church soon, like ourselves, logically go to Rome? Why should not Rome logically come to us? Two of the three great divisions of the Church Catholic consider Rome responsible for the schisms, and do not recognize her claim of absolute authority.

To sum up. We cannot claim absolute authority for Pope or bishop, for individual conscience or reason. Between two extremes of Rome and individualism there is a *via media*, occupied by the Anglican and Episcopal Churches—a happy and most practical union of all needful authority vested in the episcopate, with a large spiritual freedom of the individual.

Again, the Church can never lose any rational authority she may claim, even though the Historic Episcopate is marred by divisions.

And lastly, dear Outlook, the Pope does not represent the Church Catholic, but simply one branch. He has never been declared supreme by the Church at large. Union with Rome would not give the Episcopal Church any absolute or undivided authority, more than she now has in her keeping.

A CHURCHMAN.

"TAKE A MAN OF YOUR SIZE"

To the Editors of The Outlook:

How the old Scotch Calvinist's love of logic crops out from under the layer of broad, tolerant modern thought! The discussion begins, and straightway out he whips his two-pronged rapier, the dilemma, and proceeds to impale you on one or the other prong. Romanist or Protestant, you pays your money and takes your choice! But we have got beyond that stage. Logic has, I think, forever lost its domination in the affairs of the soul. The overthrow of Calvinism means just that.

The quoting of Newman is an awful "chestnut." It has been tried on two generations of Anglican clergymen and laymen. A few score succumbed, but the thousands remain, and there are more of them to-day than there ever were before. They do not do it any more in England. Church's book and Pusey's Life have given the quietus to that bugaboo. It seems strange to see it come up smiling in a New York paper. The verdict of the whole Church is, if authority is what we are after, that Pusey, Church, and the others who remained steadfast are more than makeweights to Newman.

"Every man must sooner or later decide whether for him the final word of spiritual authority is the Church or his own conscience." You think you have the whole human race, half on one and half on the other prong of your pitchfork; but the fact is that the prongs are so far apart that the whole human race finds room between them, and so escapes the disagreeable sensation of being impaled. The R. C. thinks he is wriggling on one, but he isn't—he refers constantly to his conscience and reason in the conduct of his life, and the Protestant of the smallest sect defers to some pope or church which he and his brethren delight to honor.

Where did you get your minor premise, "The Church has declared that authority to be vested in the Pope"? Give us chapter and verse. The separation between East and West came before the rise of the Papacy. Of course we hold the *quod semper, ubique, ab omnibus*, because we believe that is the voice of the Spirit who abides forever with the Church; but disunion has silenced that voice, just as prophecy was silent from Malachi to John.

The Episcopal Church hopes the time will come when she will be "reunited with the Roman and Greek communions," and with all the rest of God's people, when we "all may be one," even as the Father and the Son are one.

Personally I hope that we shall drop the name Protestant, but not until our dropping it will be thoroughly understood. It is a negative term, and negative terms are weak. We have enough protesting in the ethical, the incessant protest against evil, of which the noble Parkhurst is just now the ideal. In the spiritual we need positive terms. "Thou shalt love."

I was on the point of closing when my eye fell upon the last Outlook, and I remembered that I had not read it. I turn the pages, and, lo! here we are again —"The Episcopal Compromise."

Dear Mr. Editor, did you ever hear of the "deadly parallel column"? Will you be kind enough to print next week the passage (p. 747) beginning "The Episcopal Church has come to the parting of the ways," etc., alongside the passage (p. 789) beginning "There are two courses open to the Protestant," etc. The week before last we must go to Rome, or become out-and-out Protestants; last week we may stay where we are, if we will be good and patient and kind, and not call each other harsh names.

Do leave us alone, at least for a while. Take a fellow of your size. Go for the Methodists. They are big and important. R. K.

An Exhibition of Bindings

More noteworthy than, if not so extensive as, the Horse Show or the Academy show is the exhibition of fine bindings at the establishment of Messrs. Charles Scribner's Sons, 153 Fifth Avenue, New York City. The present degenerate age, *décadent* alike in poetry, music, sculpture, architecture, and painting, is often also artificial, showy, and even meretricious in bookbinding. We still turn back with relief and pleasure to those times when the scarcity of books had as one result the appropriateness of their clothing. The monks who bound manuscripts in wood or skin or ivory, who adorned them with exquisite metalwork, with mosaics and jewels, might teach our latter-day saints a needed lesson in dignity and elegance of apparel. The collection of those saints above mentioned is, however, probably the finest ever exhibited in this country, and merits more than passing attention. We are not surprised to find that its oldest books are the best worth while. That volume of La Fontaine, dating from the time of Louis XVIII., is the most interesting to a lover of the work of the early part of this century. The most interesting and beautiful of later achievements are by Trautz-Bauzonnet, an edition of Serre's "Les Amours du Roy et de la Reine," and, by Chambolle-Duru, an edition of Gautier's "Mademoiselle de Maupin." Later still, and representing the highest merit of present workmanship, though showing little originality of design and relying almost wholly on well-founded traditions, the minute and painstaking work of Lortic must be mentioned, shown in an exquisite edition of Brownell's "French Traits." The exact production of the fillets adorning the panels of these books is more beautiful than any amount of what might be termed spread-eagle decoration. While, of course, the French binders stand far at the head of their profession, the works of Englishmen are to us no less interesting, since they have had the hardihood to branch forth into designs more or less original and more or less admirable. Perhaps the most novel and notable ones are from Mr. Cobden-Sanderson, and done at Dove's bindery. The work does not show the fine forwarding of that across Channel, but represents much of the spirit embodied also in Mr. William Morris's renowned Kelmscott Press. A remarkable example of this spirit is seen in a book whose pages are even more valuable than the exquisite work which Miss Nichols has put upon the cover. It is a collection of copies of "The Germ," the publication put forth by Rossetti, Holman Hunt, and other pre-Raphaelites in the early fifties. We open the volume reverently, and light upon the very page whereon "The Blessed Damozel" first appeared in print! It is interesting to compare with this book the work of another talented Englishwoman, Miss Prideaux. She enjoys the happy distinction of writing books as well as of binding them, and her "Historical Sketch of Bookbinding" is an appropriate unity throughout. The names of Miss Nichols and Miss Prideaux suggest a new, delightful, and profitable field of employment for our own women. The great distinction of American women in other branches of decorative work is such that if they were seriously to embrace the profession of bookbinding, achievements quite as great as these certainly remarkable ones from the two Englishwomen above mentioned might confidently be expected. Of other London artists the name of Zaehnsdorf will inevitably come first to mind, and all of his books abundantly justify his reputation. The American binders represented are Messrs. Blackwell, Bradstreet, Smith, and Stikeman. It is a pleasure to note how well their work compares with that of their more famous fellow-craftsmen across the water.

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[PUBLISHER'S DEPARTMENT]

An Argument for Something Better Than a Foot Prison

BY J. A. RICHARDS

Dr. Holmes was a poet of the hearty laugh. No doubt were he still with us he would enjoy the clever parody some one has made on his own lines in reference to his hat:

"Have a good hat; the secret of your looks
Lives with the beaver in Canadian brooks.
Virtue may flourish in an old cravat,
But man and nature scorn the shocking hat.
Does beauty slight you from her gay abodes?
Like bright Apollo, you must take to Rhodes—
Mount the new Castor—ice itself will melt;
Boots, gloves, may fail; the hat is always felt!"
—*Oliver Wendell Holmes.*

Have a felt shoe; the secret of your ease
Lives with the sheep by far Australia's seas.
Virtue may flourish in a threadbare suit,
But man and nature scorn the leathern boot.
Does Comfort slight you in her soft abodes?
Like bright Apollo, you must take to Roads—
Don the Felt Slipper—ice itself will melt;
Hats, gloves, may fail; the shoe is always FELT!

Indicative mood, present tense, first person singular—"I feel." It is your foot that is speaking.

"Well, my foot, what have you to say?"

"Just this, to begin with—that if you treated the rest of your body as you do me, you wouldn't live a month. I mean that if you followed the example of the man in the nursery tale, and in winter bound yourself in leather from head to me, as tightly as I am imprisoned, you'd surely die.

"Why, I am in prison and in a strait-jacket, without ventilation, sixteen hours a day. My toes get cold, and I am soon cold through and through. I can't breathe; I'm fairly suffocated; I perspire, and I can't throw off the perspiration, so I'm tender, instead of being tough like the rest of you. I'm miserable, and often filthy, when there's no reason for it other than the wretched way you dress me.

"Don't you know that leather lets all the heat that's in one out into the cold stones? It's a good conductor of heat, that's the reason! Your woolen stocking is not sufficient protection against the strong conducting powers of the leather and the attractive power of the earth, and so I'm cold.

"The leather cannot absorb and throw off the moisture that exudes from me as it does from all the rest of you, and so I become wet and offensive. The air absorbs the moisture from your hand, and so it is healthy and tough. The woolen underclothing absorbs and dissipates the moisture from your body, and so it is healthful. You make me bear the weight of your whole body and give my skin no chance to perform any of its functions, and then berate me because I'm tender and troublesome.

"In short, you work me like a horse and treat me like a dog. Leather is good enough for me, while the finest of wool, outside as well as inside, is none too good for the rest of you; you pinch me, and crowd me, and give me an air-tight compartment to live in, and then expect me to carry you without a murmur."

"And it's all due to the way I dress you, is it? But what can I do? You surely don't want me to clothe you in metal. What is there on this round globe but leather for a foot-covering for winter?"

At this point in the conversation, a manufacturer of felt footwear comes to the aid of your foot and suggests—FELT.

"But what is Felt?" I ask, with more than usual interest.

Shoe felt, or at least the Alfred Dolge pure wool shoe felt, is wool felted. Mr. Dolge is the largest manufacturer of pure wool felt in the world. His process is his own, and it is unequaled. His felt is, as far as known, the only pure wool shoe felt made.

Now, here is a pair of Alfred Dolge Felt shoes—felt sole, heel, upper—in fact, all felt. They'll keep your feet warm because they will not let the heat of your body out. Felt is a non-conductor of heat. How important this fact is to your comfort in winter weather you can only know by putting the felt shoes on your feet. It isn't that they keep the cold out, but that they keep the heat in.

To wear leather shoes in winter-time, with no considerable woolly protection, is to attempt to heat all outdoors, for the leather conducts the heat of the body into the earth as fast as it is generated and circulated to the extremities. Consequently, cold feet is the result. This is entirely prevented by the use of Alfred Dolge's Felt Shoes.

A peculiar property of wool is that of absorption and dissipation of moisture, chiefly due to its porousness; and the peculiar advantage of it in connection with footgear is that the perspiration of the foot is absorbed and dissipated, and the foot, therefore, is kept dry and comfortable.

The porous property of felt is of great advantage; just take a piece of the felt a quarter of an inch thick and see how easily you can blow through it. This secures perfect ventilation, and, therefore, promotes health in the same way that your woolen clothing does on other parts of your body.

The wool also gently stimulates the skin, so that it is enabled to perform its proper functions of carrying off the perspiration and the waste matter; and this property in the felt shoe permits the foot to carry on this process as normally as other members of the body.

Felt is a non conductor of electricity, as well as of heat, and the normal measure of each of these vital energies is preserved. A leather sole is as hard and unyielding as the stone walks with which the shoe comes in contact, and therefore there is no possible break to the force of the tread in walking in leather shoes.

Would it not be an immense advantage if elasticity could be had in the sole of the shoe? Shoes made with an Alfred Dolge felt inner sole secure this advantage. With such shoes, every step is made perceptibly easier, because the jar is broken by the give of the felt sole; and, inasmuch as the bottom of the foot has to carry the weight of the whole body, we are bound to give it as much help as possible.

Shapeliness is a requisite indeed, and, since Alfred Dolge began the manufacturing of his patented all-wool felt, it has been more and more effectively demonstrated that a shapely shoe can be made in felt as well as in leather.

And now, is it not clear that the felt shoe presents arguments of health and comfort that are irresistible?

It will well repay the reader to send for the pamphlet entitled "On a Felt Footing," published by Daniel Green & Co., 44 East 14th St., New York, for it contains a fuller argument for the use of felt as a foot covering.

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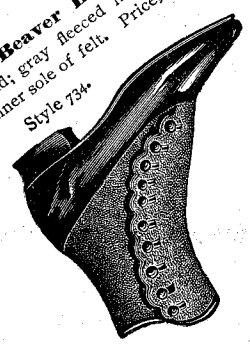
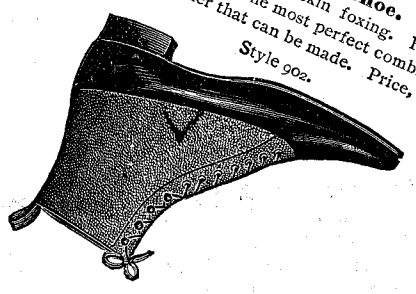
Alfred Dolge

Felt Slippers and Shoes

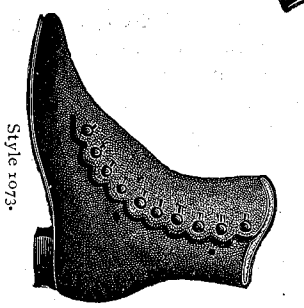
Women's Dolge Beaver Button Shoe. Foxed with fine kid; gray fleeced lined. Outer sole of leather. Inner sole of felt. Price, $3.00. Style 734.



Men's Lace Shoe. Felt top and fine calf skin foxing. Felt insole, leather outsole. The most perfect combination of felt and leather that can be made. Price, $5.00. Style 902.



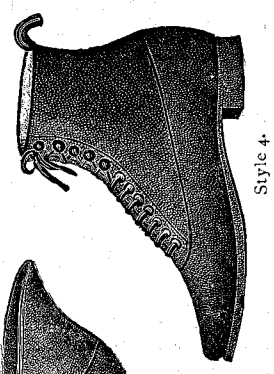
Style 1073. Woman's felt button shoe, leather sole and heel; upper, lining and inner sole, best quality felt. Seam runs down front. Best shoe that can be made of felt with leather sole. Price, $3.50.



Six Suggestions for Santa Claus.

Six among fifty Felt Shoe suggestions for men, women and children.

Alfred Dolge, Felt Slippers and Shoes.



Style 4. **Men's Lace Shoe.** Upper, sole and heel of best quality felt. Sole ¾ inch thick. Price, $3.00.

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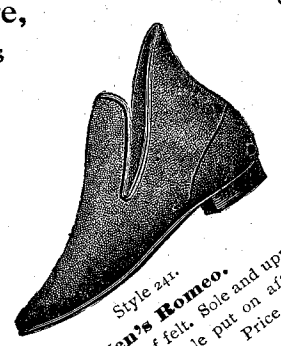
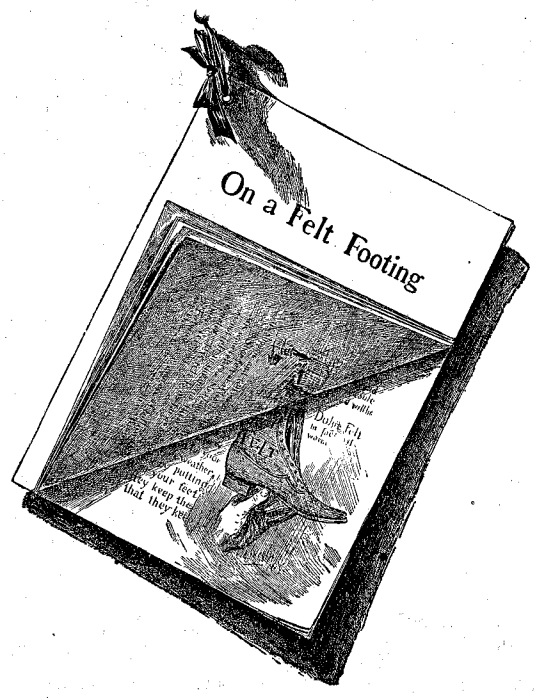


Style 241. **Men's Romeo.** Made of one piece of felt. Sole and upper all in one piece, and leather sole put on after shoe is made. Colors, black and red. Price, $2.50.

Satisfaction guaranteed or you get your money back.

For Further Suggestions Send for Pamphlet.



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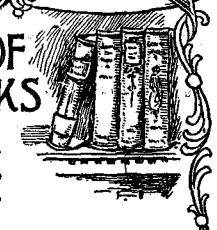

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It is the story of those happenings one remembers or took part in which, after all, makes the most interesting reading, and this history will therefore be interesting to read. President E. Benjamin Andrews, well known as a graphic and picturesque writer, has written the text, and capable artists will illustrate it.

(Begins in March number.)

Mr. Robert Grant, whose "Reflections of a Married Man" will long be remembered, has written for *Scribner's* a series of articles on the every-day problems which confront the average man (who, it is taken for granted, is married and has a family).

Mr. Grant discourses, for example, upon "The Income," and offers as instances two men, one of whom receives $2,200 a year; the other nearly four times that sum. Each man gets for his money many of the same things; does the man with $8,000 income get four times as much as the other? This is the kind of subject Mr. Grant speaks of in a light way, but with seriousness enough to drive the matter home. Mr. C. D. Gibson helps the presentation of the subject by his clever pictures.

(Begins in January.)

Another chapter is devoted to The Dwelling—Where shall it be, in city, in the suburbs, or in the country? Shall the house be rented? Is it cheaper or better to build and pay interest than to lease?

Other sections discuss the household management, providing for the table, the education of children, the ever-present summer problem for people who live in town; married and single life, the conditions of each, and the advantages of one or the other; the man's side of all these commonplace matters and the same matters from the woman's point of view, etc., etc.

It is easy to imagine what so clever a writer as Mr. Grant makes of these topics, which afford the greatest opportunity for his quiet humor and genuine shrewdness.

(Will run through the year.)

Mr. George Meredith, whom more than one good authority has called the greatest living novelist, has written for the Magazine "The Amazing Marriage"—a very striking novel. It is a story of plot and incident, and promises to secure a more widespread interest than any of the author's former works. Meredith's "Lord Ormont and his Aminta," one of the "three most talked-of novels of the year," has just gone through several editions.

(First chapters in January.)

"The Story of a Play," by William D. Howells, will be a short serial telling of the experiences of a young playwright in New York.

(To appear during the year.)

American Wood Engraving has during the past few years been so much supplanted by "process work" that the publishers of *Scribner's* have arranged to have as frontispieces in 1895 a series of wood engravings representing the best work our engravers are capable of doing. Some interesting personal notes, concerning the engravers themselves, will accompany each block. A few of the leading foreign engravers will contribute also, which will give an opportunity for comparison.

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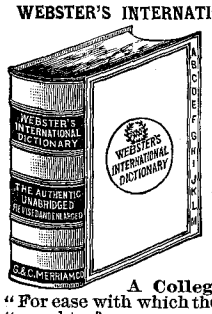

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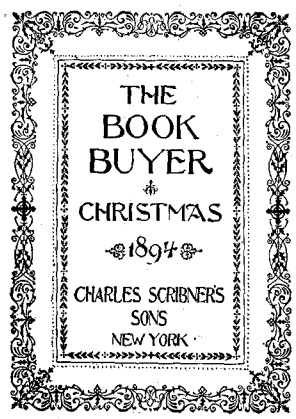

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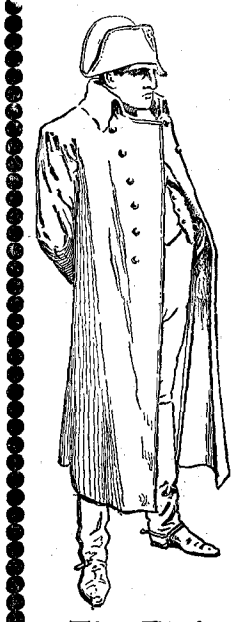

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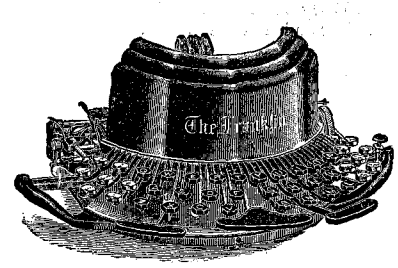

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Notes and Queries

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By "Christian Science" we understand the views and practices of those who regard Christianity as providing means for bodily cures through faith in Christ, according to Mark xvi., 18, and James v., 14, 15. "Faith cure," understood in a kindred way to this, differs from it as the genus from the species; *i. e.*, in not being a specifically "Christian" exercise of faith. Each is an experiment in psychological therapeutics, attempting bodily cures by mental means. Something of this every medical practitioner attempts. In the university library of your city you have access to the Proceedings of the Society for Psychical Research, in which, for 1893, you will find an excellent discussion of the whole subject—"Faith Healing and the Miracles of Lourdes." Dr. J. M. Buckley's book on "Faith Healing" is an energetic but rather biased exposure of the weakness of the psychological healers. T. J. Hudson's "Law of Psychic Phenomena" is a valuable contribution to the literature of the subject.

Is the Bible of any spiritual service to the children of men, if the written testimony of Jesus and the record that God gave of him is not credible and true? If their words have a double meaning, how may we assure ourselves that we have "received the thoughts of the Spirit"? We have the promise that if we believe and abide in the "Word of God" we shall know the truth, and the truth shall make us free (from doubt and fear). J. M. S.

Paul says the letter killeth but the spirit maketh alive. It is therefore clear that Paul thought there were at least two ways of interpreting Scripture, the literal and the spiritual. The Bible is not given us to save us the trouble of thinking, but to inspire us to more thorough and careful thinking.

Please explain the meaning of 1 Cor. xv., 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" C. M. P.

It alludes, but without approval or disapproval, to a custom of the Corinthian Church, which did not long survive, according to which, when persons, who perhaps had intended to be baptized, had died without fulfilling their intention, this intention was expressed by others receiving baptism as their representatives and in their stead.

What is the difference between the words sanitarium and sanatorium? They seem to be used in the same way. A. R.

There is no difference in meaning of the two words. They are both derived from the same Latin original root, and the difference in form comes from diverse methods of forming the derivative. The Century Dictionary avers that *sanitarium* is incorrect. It was, we believe, however, first in use.

Kindly refer me to the best helps to an understanding of the "Book of Genesis." I somehow don't get much satisfaction from what I have read thus far of explanation concerning its first chapters. W. E. T.

For your purpose Professor Ryle's little book, "The Early Narratives of Genesis," would serve well. For an idea of the way in which different documents have been woven together in Genesis, see the Rev. B. W. Bacon's "Genesis of Genesis."

Can you tell me what you think of the merits of Clodd's "Childhood of Religions"? J. P. L.

It is a well-written book for the general reader, marked by a generous appreciation of the ethnic religions, and free from bias against Christianity. A well-informed friend describes it as a book of considerable merit.

Is the uninspired gospel called "Philochristus: Memoirs of a Disciple of the Lord" an ancient work translated into English or a modern work written in the English of two centuries ago? If the former, how authentic is it considered? If the latter, who wrote it? X.

"Philochristus" is by the Rev. Edwin A. Abbott, of London.

What character in "Charles Auchester" is Mendelssohn supposed to be? F. M. W.

"Seraphael" is Mendelssohn.

Can any of your readers tell me the title and author of a book or pamphlet somewhat recently published which is a compilation of amusements or simple entertainments suitable to be used for church sociables? A. L. S.

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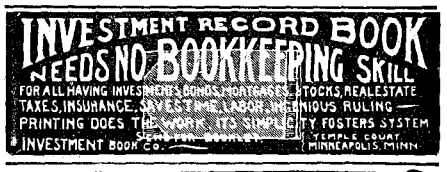

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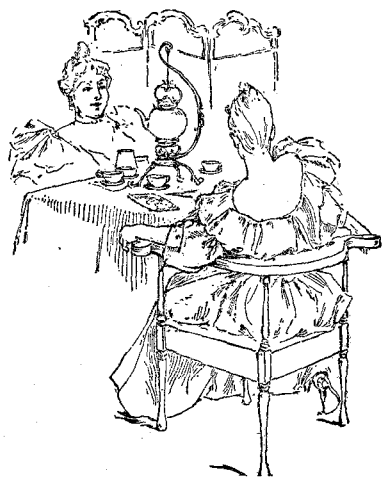

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Then, as to the points of interest in California, nearly all of the winter resorts are south of San Francisco. Among these resorts are, Del Monte, Coronado Beach, Santa Cruz, San José, Los Angeles, Pasadena, Santa Barbara, Redlands, San Luis Obispo, El Paso de Robles, San Diego, Redondo Beach, etc.

Going and coming, many like to break the journey by stopping over. There are many interesting points to visit via any of the routes. It is the business of the Recreation Department to give any reader of The Outlook full and impartial information in regard to a California trip, or any other one he may be planning. No charge is made. Address Recreation Department, The Outlook, 13 Astor Place, N. Y.

Tours to Washington, D. C., via Pennsylvania Railroad

Encouraged by the success of its personally conducted tours in the past and the enthusiastic words of commendation from its patrons, the Pennsylvania Railroad Company announces that arrangements have been completed for a series of personally conducted tours to Washington, D. C., via that line, the first of which will be run on December 6th.

The tour will cover a period of three days, and the rates for the round trip, including accommodations at Washington's best hotels, will be as follows:

New York, Brooklyn, and Newark, $13.50; Trenton, $12.75; Philadelphia and Wilmington, $11.50; proportionate rates from other points.

Tickets, including, in addition to above, meals *en route* at Broad Street Station, Philadelphia, can be had at stations north and east of Philadelphia for $1 more than above rates.

Application for space on this tour should be made at an early date to the Ticket Agents of the Pennsylvania Railroad, or to the Tourist Agents of the company, 1196 Broadway, New York; 860 Fulton Street, Brooklyn; or Broad Street Station, Philadelphia.

A Nickel-Plated Road

Are the rails and engines all nickel-plated? is asked, time and again, by parties who are contemplating a trip West over this now famous and popular route. If not, where did it get its name of Nickel Plate? That is the question! Where did it get its name? It has justly earned its great popularity by reason of its smooth road-bed, elegant equipment, superb dining-cars, fast time, and above all by its giving to the public the *lowest rates* of any *first-class* line between the East and West. Popular low-rate excursions are of frequent occurrence, and every attention is shown its patrons for their comfort and pleasure. Through palace sleeping-cars are run between Boston, New York, and Chicago, over the Fitchburg, West Shore, and Nickel Plate Roads. All information as to *low* rates, through sleeping-cars, etc., may be obtained of your nearest ticket agent, or by addressing F. J. Moore, General Agent, Nickel Plate Road, 23 Exchange St., Buffalo, N.Y.

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Prompt, careful, and efficient service guaranteed. WM. HICKS, PROPRIETOR.
Hotel proprietors should send for a copy of Hicks' Advertisers' Guide, giving list of suitable Papers and rates for advertising.

TOURS

COOK'S TOURS Fifty-Third Year
Egypt, the Nile and Palestine
The Annual Series of Parties to the **Orient** leave **New York** as follows:
"S. S. Normannia" ..... **Jan. 5**
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Including Trip on the **Nile** to the **First Cataract** and **Camping Tour** in the **Holy Land.**
Independent Railroad and Steamship Tickets everywhere.
Descriptive Programmes, containing Rates and full particulars, **Free** from
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Tours

A Cruise to the Mediterranean
By specially chartered steamer "Friesland," Feb. 6, 1895, visiting Bermuda, Azores, Gibraltar, Malaga, Granada, Alhambra, Algiers, Cairo; 7 days at Jerusalem, Beyrout, Ephesus, Constantinople, Athens, Rome. Only $525, hotels, excursions, fees, etc., included. Organized and accompanied by F. C. Clark, ex-U. S. Vice-Consul at Jerusalem, and a staff of competent assistants.
Thirty excursions to Europe. Ocean tickets by all lines. Send for Tourist Gazette.
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48 hours by elegant Steamships weekly.
FOR WINTER TOURS GO TO
WEST INDIES
30-days trip. 15 days in the Tropics. $5 a day for transportation, meals, and stateroom.
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Grand Winter Excursion
TO THE MEDITERRANEAN AND ORIENT,
BY THE TWIN SCREW EXPRESS FRENCH MAIL STEAMER
LA TOURAINE.
From New York, Feb. 6, 1895, to the Azores, Lisbon, Gibraltar, Barcelona, Marseilles (Nice, Monte Carlo, and Cannes), Villefranche, Naples, Messina, Syracuse, Alexandria (Cairo and the Pyramids), Jaffa (Jerusalem), Smyrna, Constantinople, Athens, Malta, Tunis, Algiers, Gibraltar (Tangier), to New York, &c.
Duration of round trip 65 days.
For further particulars apply to A. FORGET, General Agent, 3 Bowling Green, New York City.

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High-class escorted parties for Italy, Egypt, with or without Nile, Palestine, Turkey, Greece, long or short tours, leaving New York Dec. 8th, Jan. 19th, and Feb. 2d and 16th, by North German Lloyd Steamer to Naples or Genoa. Membership limited. Independent travel tickets by all routes to the Orient and Round the World. General Agents for ALL chief S.S. Lines. Choice berths secured. Gaze's Tourist Gazette monthly.
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Chief Office, 113 Broadway, N. Y., or New England Agency, 201 Washington St., Boston, Mass.

A Winter in Old Mexico for $200.00
Camping, studying, sightseeing, hunting, etc. Address for prospectus H. L. HALL, 234 State St., Boston.

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The Most Picturesque and Health-Giving Winter Resort in the World
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U. S. mail and passenger steamships sail regularly from N. Y. for West Indies & Spanish Main. Ill. pamphlet free.
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ALL TRAVELING EXPENSES INCLUDED
FLORIDA and CUBA
Two Grand Tours in January, including visits to St. Augustine, the Oclawaha and St. John's Rivers, Palatka, Ormond, Tampa, Winter Park, Rockledge, and Lake Worth, with prolonged stays at the Hotel Ponce de Leon, the Tampa Bay Hotel, and the Hotel Royal Poinciana.
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Special Trains of Elegant Pullman Vestibuled Sleeping and Dining Cars will be employed for the rail journeys.
The Tickets permit the holders to prolong their stay in Florida, if desired, and to return North with any one of **Five Parties under Special Escort,** or on **Any Regular Train** until May 31.
☞ Send for descriptive book.
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Tours

CALIFORNIA
Everybody Goes with Phillips
And his fourteen years of experience in handling California Excursions is a guarantee that the Phillips-Rock Island Excursions are the best.
Tourist Cars, with upholstered seats, running on fast trains, under the personal guidance of a Phillips manager, insure a quick and pleasant trip. Sleeping-Car rate to California points from Boston, $8.00; from Chicago, $6.00.
Car leaves Boston Tuesdays and Chicago Thursdays, via Scenic Route (D. & R. G.), the only line through Salt Lake to San Francisco and Los Angeles.
For rates, berth reservations, or information address
A. Phillips & Co., 296 Wash. St., Boston, Mass.
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Bahamas

ROYAL VICTORIA HOTEL
NASSAU, BAHAMA ISLANDS
Opens December 10, 1894.
A LAND OF PERPETUAL SUMMER
S. S. MORTON, Proprietor and Manager
The Outlook will furnish full information.
Cable address, Morton, Nassau, N. P.

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Hamilton Hotel
HAMILTON, BERMUDA
Open Dec. 15th
Mr. Boyce can be seen in New York at 15 Warren St. until Dec. 27th.
A. PARK BOYCE & CO., Prop's.

BERMUDA
THE IDEAL WINTER RESORT.
The Princess Hotel
This new and commodious hotel will open Dec. 1st. For terms, circulars, etc., address
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ARROWHEAD **Thermal Baths and Hot Mineral Springs, CALIFORNIA'S**
Famous mountain health resort, with its hygienic, natural, grand, and beautiful cañons. Unsurpassed views of valley and mountains. Send for descriptive circular.

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CARLETON HOTEL **PASADENA, CAL.**
A strictly first-class family and tourist hotel. Centrally located. Sunny rooms. Terms reasonable.

HOTEL GREEN **PASADENA, CAL.**
Accommodation for 400 guests. Occupies an entire block. Souvenir mailed.
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Illustrated book, describing Colorado Springs, sent on request by E. BARNETT, Proprietor.

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Florida

IF YOU ARE TO VISIT

FLORIDA

you will want to know of

JACKSONVILLE

and its leading family hotel,

The St. James

Accommodations for 500. For rates and booklet address J. R. CAMPBELL, Prop.

DO YOU GO SOUTH?—If so, hire Bay View Cottage, Micco, Brevard Co., Fla., as owner cannot reside there this winter. Ten rooms, furnished. Splendid chance for large family. P. KOLLER, Box 1,114, N.Y.City.

THE "ORMOND"

OPENS DEC. 15th. Write for maps, room plans, and illustrated booklet to ANDERSON & PRICE, Mgrs., Ormond, Volusia Co., Fla. Reservations made at 33 Union Square, West. Room 71, Office of the Royal Poinciana. December and January are the months when the **Groves are Laden with Ripe Oranges.**

HOTEL COQUINA OPEN DEC. 1st

Georgia

THE HOTEL BON AIR

AUGUSTA, GEORGIA,

Will open December 15th, 1894. This new and elegant hotel is situated in one of the most delightful sections of the South.

It stands on the crest of the hills overlooking the Savannah valley, three hundred feet above the city of Augusta, from which it is two miles distant. The climate is mild, bracing, and healthful, the average temperature in winter being 54 deg., while statistics show that it is the driest atmosphere found in the United State except at great altitudes It is without question the finest climate in the South for those suffering from overwork or pulmonary troubles.

The hotel is elegant in its appointments and liberal in its management, while its cuisine and service are unsurpassed in the South. For information in regard to rooms or booklet, address C. A. LINSLEY.

DERRY, GA.—Private board; old-fashioned Southern home, pleasantly situated; sunny rooms; open fires; halls heated; sandy soil; mild, dry climate; no malaria; Northern management. Mrs. M. E. BATES.

THOMASVILLE, GA.

Piney Woods Hotel

OPENS DEC. 15, 1894

For circulars, etc., apply to F. A. BUDLONG, Windsor Hotel, New York City, or to

William E. Davies, Thomasville, Ga.

Maryland

ELEGANT—HOMELIKE

Hotel Altamont { Eutaw Place, Baltimore

A most charming spot to spend the winter. A novel feature—sun parlor on top of house, overlooking the City of Baltimore and Chesapeake Bay. Healthiest mode of heating in the world. Chattolanee Springs Water served without extra charge. For illustrated book address The Outlook or C. WARNER STORK, Proprietor.

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REMAINS OPEN THROUGHOUT THE YEAR

Situated directly on the beach. Every convenience, including hot and cold sea-water baths and elevator. Through Pullman Buffet Car daily via Penn. R R.

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Cor. Madison Ave. and Sixth St., **LAKEWOOD, N.J.**

October to June Address Miss A. M. MYERS.

THE CLIFTON

N. W. Corner Clifton Avenue and Fourth Street,

MISS A. E. ODGERS. **LAKEWOOD, N. J.**

January offers bright, cool days at

GREEN COVE SPRINGS, Florida

THE ST. ELMO gives a special welcome to January guests. If you would know of the beauties of Green Cove Springs and learn of its hotel, write Mr. Judson L. Scott, Manager, for a copy of the St. Elmo booklet.

Winter Sanatorium

H. J. CATE, M.D., Proprietor

Lakewood, N. J.

Turkish, Roman, pine, salt, iron, sulphur, electro-thermal, and all hydropathic baths; electricity in all its forms; massage. Open fireplaces; sun parlor; electric bells; electric lights in all public rooms; Alderney milk and cream. Open from October 1 to June 1, with or without treatment. Medical superintendence by H. H. CATE, M.D. For information and circulars address Miss C. W. STEVENS, Manager.

AIKEN, S. C.—Winter Resort

HIGHLAND PARK HOTEL

NOW OPEN

For circular and terms address B. P. CHATFIELD, Proprietor.

BATTERY PARK HOTEL

Open Throughout the Year

ASHEVILLE, N. C.

THIS MAGNIFICENT HOTEL

stands like an acropolis on the summit of a mountain, 2,600 feet above tide, around the foot of which is built the famous city of Asheville. It has every convenience known in a modern hotel, including Edison electric lights in every room, hydraulic elevator, open fireplace and steam heat throughout, public and private porcelain baths and closets; billiards, bowling alleys, shooting gallery, chess parlors, etc., for ladies and gentlemen, and magnificent ball-room with stage for theatricals, and 500 feet of piazza with southern exposure. Center of social entertainments in the South. The new club-house of the famous Swannanoa Hunt Club is situated in Battery Park grounds The Hunt Club dances will be given at the Battery Park this winter, and will be among the swellest affairs in this country. Cuisine, conducted by French chefs, unexcelled. E. P. MCKISSICK, Manager.

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LAKEWOOD, N. J. HARRIS COTTAGE

One block east of "The Lakewood." Electric lights, open fireplaces, sun parlor, etc., and baths. Mrs. E. HARRIS.

GRAY GABLES

1st St. near Madison Ave., Lakewood, N. J.

Elegantly furnished rooms. Superior cuisine and attendance. Post-Office Box 165.

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NOW OPEN

DAVID B. PLUMER, Manager

MAPLEHURST VILLA

LAKEWOOD, N. J.

Has all improvements, and will be kept up to the highest standard. E. S. COMSTOCK.

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BAKER HOUSE, Vineland, N. J.

Pure air, pure water, no malaria. Open year round. Terms, $2 per day, $7 to $10 per week.

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New York City

ALMOST EVERY TRAVELER

Wants a hotel full of cosey nooks and comfortable corners. They invite repose.

GO TO

THE GRAND UNION HOTEL

Fourth Ave., 41st and 42d Sts.

OPPOSITE GRAND CENTRAL DEPOT.

Central for shopping and theatres.

Baggage to and from 42d St. Depot free.

ROOMS, $1.00 PER DAY AND UPWARDS

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Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

A popular resort for health, change, rest, or recreation all the year. Elevator, electric bells, steam, sun-parlor, and promenade on the roof. Suites of rooms with baths. Dry, tonic air. Saratoga waters and winter sports. Massage, Electricity, all baths and all health appliances. New Turkish and Russian baths. Send for illustrated circular.

(For other advertisements in this department see following page.)

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New York

The Jackson Sanatorium

DANSVILLE, NEW YORK

(ESTABLISHED IN 1858.)

Elevated location, 1,200 ft. above sea-level, overlooking the beautiful Genesee Valley.

Personal Care of experienced Physicians. All valuable forms of treatment. Provision for rest, recreation, and amusement.

Elegant **fire-proof** main building and twelve cottages. Asphalt Roof promenade. Steam heat, open fires, electric bells, safety elevator, telegraph, telephone. Cuisine under supervision of Mrs. Emma P. Ewing, of Chautauqua Cooking School.

On line D., L. & W. R. R., between New York and Buffalo. Open all the year. For illustrated circular, etc. address J. ARTHUR JACKSON, Sec'y.

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The Mountain Park Hotel

HOT SPRINGS, N. C.

Located near the center of the
GREAT SOUTHERN R. R. SYSTEM

Only 24 hours from New York by Penn. R.R., leaving at 4:30 P.M., daily, by through Pullman cars. A most charming resort in the "LAND OF THE SKY." 1,800 feet elevation, surrounded by lofty pine-clad mountains, which shelter it from wintry blasts. The curative character of its justly celebrated NATURAL THERMAL WATERS, flowing through luxurious marble baths, have a NATIONAL REPUTATION. The eminent physician, Dr. F. SCHUMAN LECLERCQ, from Carlsbad, Austria, in charge.

The Hotel is first-class in all appointments, with unsurpassed cuisine, under the experienced management of DOOLITTLE & BODEN. Mr. Boden may be seen at Windsor Hotel, N. Y., from 9 A.M. until 2 P.M. daily, or will call at residences of persons desiring information.

SOUTHERN IMPROVEMENT CO., Proprietors.
J. D. KEILEY, Prest., 19 Whitehall St., N. Y.

Kenilworth Inn

Asheville, North Carolina

Most uniform climate in America. Adjoins the Vanderbilt Park. Open the entire year. Finest orchestra in the South. For particulars and descriptive circular address LYMAN RHOADES.

MOUNTAIN COTTAGE ASHEVILLE, N. C.
Delightfully situated. Old-fashioned; picturesque; homelike. Mrs. N. V. GLASER, Prop.

South Carolina

AIKEN, S. C. Busch House
$2 per day. Special rates by week. Electric lights, etc. Thoroughly renovated. HENRY BUSCH, Prop.

PEBBLE LEDGE Aiken, S.C.
Select winter boarders. References required and given. New house with modern conveniences. Address P. O. Box 176.

Miss SEDGWICK'S COTTAGE
Private Board
St. Thaddeus Square, Aiken, S. C.

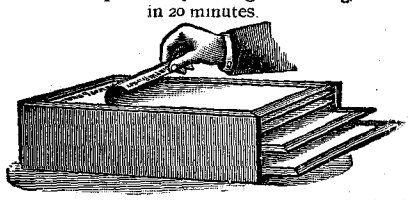
SUNNY CLIFF AIKEN, S. C.
Mrs. Lawton would be pleased to communicate with any one desiring private board. House rented entire if desired.

WEST VIEW AIKEN, S. C.
Private Board. Accommodates 30. Near Highland Park Hotel.

UFTON COURT, Camden, S. C.—Old-fashioned Southern home, beautifully situated, half a mile from depot, post-office, etc. Charming walks and drives. No malaria. Sandy soil and pines. For terms, Northern references, and printed matter address
Mrs. ROGER GRISWOLD PERKINS.

The Simplex Printer

100 copies of any writing or drawing in 20 minutes.



The "SIMPLEX" is the easiest, cleanest, best and cheapest duplicating process. Its work is an exact fac-simile of the original writing

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LAWTON & CO., 20 Vesey St., New York.

CALIFORNIA in 3½ Days

Variable Route Tourist Tickets

ON SALE AT

VERY LOW RATES

taking in all principal points of interest and allowing special privileges without extra cost. Detailed information and descriptive pamphlets will be mailed free on application to W. A. THRALL, Gen'l Passenger and Ticket Agent, Chicago, if you mention this publication.

Agents of connecting lines sell tickets via

from Chicago. All meals served in Dining Cars.

Palace Drawing-Room Sleeping Cars and Tourist Sleepers are run through to San Francisco without change, leaving Chicago daily via

THE NORTH-WESTERN LINE

CHICAGO & NORTH-WESTERN RAILWAY.

Hilton, Hughes & Co.

SUCCESSORS TO A. T. STEWART & CO.

SILKS

(Wholesale Floor.)

Early Monday morning we place on sale $250,000 worth of **SILKS** selected from our novelty silk stocks. Every leading silk district of the world is represented. They include:

600 pieces in Broché, Jardinière, Glacé, and Jacquard effects, in the latest French colorings, wholesale cost, 85 cts. to 1.50; Monday they go at... **69 cts.**

340 pieces latest **NOVELTY STRIPES** and **FIGURES**, in Glacé and plain-ground effects; wholesale cost, 1.50 to 1.85..... **98 cts.**

430 pieces in **BROCADES, STRIPES,** and **POINTELLE EFFECTS** (exclusive designs only); wholesale cost, 1.85 to 2.25..... **1.19**

12,500 yds., mostly in single **DRESS PATTERNS,** high-class **NOVELTY SILKS**; wholesale price, 2.00 to 3.25 **1.48**

2,500 pieces Plain and Glacé **BLACK** and **COLORED VELVETS** at

97cts., 89cts., 1.19, 1.45, and 2.00

(Just one-half of wholesale price.)

TOYS

(Basement.)

We have found it necessary this year to greatly increase the space for our immense stock of Toys. Every Toy district of the world has been drawn upon, and to-day we exhibit in our Basement the finest stock of Toys ever collected by any firm. They embrace every variety and every grade—in fact, we have "Toys for the Million." All little children are invited to bring their parents to this beautiful display, and to hint at what they desire Santa Claus to bring them on Christmas day. There are **DOLLS** of every race, Soldier Suits, Horses and Wagons, Noah's Arks, Toy Pianos, Mechanical Toys, Drums, Trumpets, Jacks-in-Boxes, Toy Kitchens, Music Boxes, Woolly Animals, and hundreds of Mary's Little Lambs, etc., etc.

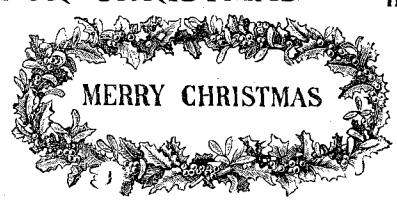
Any orders left with Santa Claus will be promptly filled, and the articles delivered at any date specified.

The Entire Block, Broadway, 4th Ave., 9th and 10th Sts., N.Y.

BE IN TIME FOR CHRISTMAS

Ever green, no fading or dropping off of leaves. Unexcelled for **Christmas Decorations.** Size, 15 x 30 inches. Price, **10 cents.** Three styles:

"MERRY CHRISTMAS"
"HAPPY NEW YEAR"
"CHRISTMAS and NEW YEAR'S GREETINGS"



A BEAUTIFUL WREATH OF HOLLY AND MISTLETOE

Printed on Cloth. Can be Tacked on the Wall.

☞ Ask your local dealer to procure some of the **Windsor Christmas Wreaths.** Do not send to us, as we have none at retail.

WINDSOR CO.
Manufacturers of all kinds of Printed Dress Fabrics,
North Adams, Mass.

"Brevity is the Soul of Wit." Good Wife, You Need

SAPOLIO

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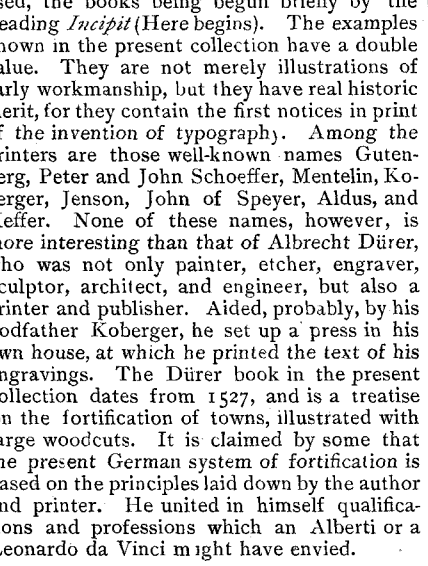
Early Printed Books

At the Grolier Club, New York City, there is an exhibition, as rare as it is interesting, of early printed books. We have in it another proof of the fact that the first printers followed very closely their predecessors the scribes, and made their work resemble as nearly as possible that of manuscripts. Title-pages were rarely used, the books being begun briefly by the heading *Incipit* (Here begins). The examples shown in the present collection have a double value. They are not merely illustrations of early workmanship, but they have real historic merit, for they contain the first notices in print of the invention of typography. Among the printers are those well-known names Gutenberg, Peter and John Schoeffer, Mentelin, Koberger, Jenson, John of Speyer, Aldus, and Keffer. None of these names, however, is more interesting than that of Albrecht Dürer, who was not only painter, etcher, engraver, sculptor, architect, and engineer, but also a printer and publisher. Aided, probably, by his godfather Koberger, he set up a press in his own house, at which he printed the text of his engravings. The Dürer book in the present collection dates from 1527, and is a treatise on the fortification of towns, illustrated with large woodcuts. It is claimed by some that the present German system of fortification is based on the principles laid down by the author and printer. He united in himself qualifications and professions which an Alberti or a Leonardo da Vinci might have envied.

A Kind Heart

The Hartford "Times" speaks thus of the late Henry Keney: "He was one of the best men that ever lived Of his great estate, valued probably at $1,300,000, he gave in charitable and other beneficent gifts nearly the whole income. The last year he gave all the income—it may be perhaps $80,000. Yet he never gave a cent to have it known. So far as he could, he did not let his left hand know what his right hand was giving. He was not, we think, a member of any church; but he was more, and better than those who depend upon the Church alone—he was a practical Christian." Mr. Keney's kindheartedness is shown by the following provision in his last testament: "It is my will, and I do hereby order and direct, that my horse known as Old Sorrel shall, after my decease, never again be harnessed or put to any use for any purpose, and that my executors shall pay a sum not exceeding three dollars ($3) per week from my estate, to insure for him kind care, good and sufficient food, so long as he shall live, or until for humane reasons it may be the best kindness to terminate his existence by the proper administration of chloroform; and I direct that my cow be given to Norris Holcomb, or some other proper person, who will agree to keep and kindly care for her so long as she may live, or until for humane reasons she may die by the proper administration of chloroform."



If You Wish to Try Them

send a 2-cent stamp, return postage for sample card containing the 5 leading numbers.

SPENCERIAN PEN CO., 810 Broadway, New York

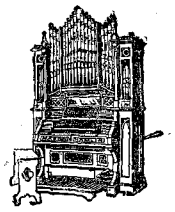
PIE

NONE SUCH MINCE MEAT

Two large pies are made from each package of **None Such Mince Meat.** For sale by all Grocers. Be sure you get the **None Such**—avoid imitations.

MERRELL-SOULE CO., Syracuse, N. Y.

ORGANS FOR CHURCH, CHAPEL, AND HOME.



The Mason & Hamlin Organ is the recognized

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The Liszt Organ with 545 reeds (equivalent to 545 pipes in a pipe organ) and with Full Set of Thirty Pedals, is decidedly superior to small pipe organs.

100 styles of Organs, from $27 to $1,400, regularly manufactured.

Illustrated Catalogue and full particulars sent free.

Mason & Hamlin

BOSTON. NEW YORK. CHICAGO. KANSAS CITY.

A stirring argument in favor of STERLING SILVER INLAID spoons and forks, is their wearing quality. The silver inlaid in the back of the bowl and handle before plating, secures the service of solid silver.

Guaranteed 25 years.

Patented.

Each article stamped on the back.

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The Business World

Success of the Government Loan

During the week everybody has been interested in the bond issue of $50,000,000 announced by the Government, and there has been a voluntary shifting of bank accounts to make ready for it. The report by the New York City banks last Saturday of an increase in specie resources of over one and a half millions was probably nearly all on account of gold receipts to pay for the new bonds. The reserve held in excess of legal requirements has now advanced to over $66,000,000, a figure which may be the highest for some time to come on account of the payments from the banks this week into the United States Treasury for the Government loan. It is now announced that the bonds have been subscribed for thrice over, and that the most important bid was made by the Stewart syndicate, offering to take the whole issue or none at 117.077, or the whole or any part at 116.889. The following official statement has been made at the Treasury Department: "The Secretary of the Treasury has accepted the proposal of Mr. John A. Stewart, President of the United States Trust Company, and his associates to purchase the entire issue of 5 per cent. bonds, amounting to $50,000,000, at 117.077 and accrued interest from November 1. The proceeds of the bonds under this bid will be $49,517.62 greater than they would be if the other highest bids were accepted. A very important advantage to the Government in accepting this bid is the fact that all the gold will be furnished outside, and none drawn from the Treasury. It is also more convenient and less expensive to the Department to deal with one party rather than with many." It is expected that the total sum to be received by the Treasury for the issue will aggregate over $58,000,000. The award has occasioned no surprise; in fact, any other award would have been surprising, since this block-bid contains the provision that no gold is to be drawn from the Treasury. In spite of the asseverations of those who ought to know that the bond-issue would produce a decline in sterling exchange, as a proof instancing the recent free sales of bills, exchange has advanced instead, though but slightly. The reason seems to be in the fact that not such a considerable portion of the issue is going to Europe as was expected, hence there has not been the anticipated creation of bills against a large amount of bonds to be exported, nor the consequent decline in foreign exchange. However, that event would not have been an altogether unnatural one, in view of the absorption of nearly sixty million dollars of floating funds. It is now announced that about half the bonds will be retained by the subscribers, and the rest offered for sale. The first lot is reported to be $5,000,000 at 119.

From the Conservative Investor's Standpoint

To take a few instances from the prices ruling last week, the percentages of income from certain well-known dividend-paying railway stocks would be over 5 per cent. on the New York Central, Illinois Central, and Chicago and Alton, over 6 per cent. on the Northwestern, St. Paul, and Chicago and Eastern Illinois preferred, and over 7 per cent. on the Baltimore and Ohio. Now, in the face of these facts, and with money a-begging in the open market, why is there such a steady demand for Boston and Albany, yielding at present rates but 3.9 per cent., for New York, New Haven, and Hartford, yielding 4 per cent. net, and for guaranteed stocks like the Boston and Providence, the Old Colony, and the Rome, Watertown, and Ogdensburg, all of which sell on a 4 per cent. basis? Why are the very best bonds selling at a rate which reduces the net income to 3¼–3½ per cent.? Because the conservative investors are at last realizing that we cannot judge the present by the past, nor by the future. All estimates of values have been revised by them in the light of actual, if unwelcome, facts. These investors will not endure longer the anxiety as to whether certain properties are going to pay dividends or not, or are going to reduce their dividends. Such suspicion debars many companies from being considered as entirely sound, and keeps careful buyers away. They will only consider properties about the steadiness of whose dividends there is no question. With such investors the surest possible income is the fundamental consideration, and when that principle is adhered to, it is surprising how it shuts out some otherwise tempting inducements in stocks and bonds. The fact that the surest properties generally pay the lowest rate of interest does not count as a factor alongside the question of safety. It is, then, no wonder that the recent disclosures concerning certain stocks of the more speculative order have brought about an advance in guaranteed stocks and in gilt-edged bonds, and that they are firmly held at those higher figures. Secondly, the relation between the annual increase in railway mileage and the bonded debt, as it stands from year to year, is such as to induce immediate investment in the highest-class bonds. This relation is shown in approximate figures:

	Annual increase of mileage.	Bonded Debt.
1879	4,700	$2,300,000,000
1880	6,800	2,500,000,000
1881	9,700	2,800,000,000
1882	11,500	3,200,000,000
1883	6,700	3,500,000,000
1884	3,800	3,600,000,000
1885	3,600	3,700,000,000
1886	9,000	3,800,000,000
1887	12,900	4,100,000,000
1888	7,000	4,600,000,000
1889	5,700	4,800,000,000
1890	5,700	5,100,000,000
1891	4,400	5,200,000,000
1892	4,400	5,400,000,000
1893	2,500	5,500,000,000

It will be noted that last year's net increase in mileage was the smallest in fifteen years, while the bonded debt has been advancing steadily in spite of the varying financial conditions. Hence the basis for making new securities is lacking, and it is therefore not surprising that the present demand for the best and safest bonds should be as active as it is, even though many issues are selling at a figure which nets the purchaser but a nominal return.

A Continuous Ride Around New York City for Five Cents

On Tuesday of last week the Manhattan Company of New York City put into operation on its elevated roads a long-desired change. It provides for a transfer of passengers between East and West Side lines at the Battery without charge, thus permitting a continuous ride around the city for five cents. What the company may lose in this way will probably be much more than made up by the fares of passengers who wish to go from West Side ferries around to those of the East Side, or *vice versa*, and who hitherto have not gone by the elevated roads because of the necessity of paying two fares. The company thus tardily responds to the demand. It would seem that its own financial advantage had long since compelled such a recognition, but the real reason for this accommodation to the public is perhaps found in the competition from the cable roads. Already the patronage of the elevated lines is diminished, and when the new cable routes are opened, the decrease of traffic on the other lines will be noticeable. It is unfortunate that the Manhattan managers have not been more alive to the comfort of their clients. For instance, one may read at night in the cable cars with perfect comfort, so admirably lighted are they, whereas many pairs of eyes have been ruined by the dim and unequal illumination of the elevated cars. It is to be hoped that the Manhattan Company will be forced to provide greater comfort and accommodation, since of its own will it seems loth so to do.

Another Prohibition of American Beef

Now it is Denmark which prohibits the importation of live cattle and fresh meat from this country. This action is probably due to a request from Germany. Beef coming into Danish ports frequently finds its way into Germany, and thus would overcome the prohibition there. At all events, such is the opinion of Count Reventlow, the Danish Minister at Washington, who adds that he had never heard that any of the American product in Denmark was affected with Texas fever.

Reduction of the Burlington Dividend

The course of the stock market during the past week has been almost entirely influenced by the action taken by a single railway company, the Chicago, Burlington, and Quincy. The announcement of the reduction of the quarterly dividend of that company from 1¼ to 1 per cent. had an extraordinary effect, not merely upon the fortunes of the property in question, but also because other Western railways were known to be in like condition and were, therefore, subjected to a heavy pressure. The most prominent of the other roads is, of course, the Chicago and Northwestern, and the reduction in the Burlington dividend was sufficient foundation for rumors that the Northwestern directors would take similar action. These companies have been able so far this year to maintain their net earnings only by a heavy reduction of operating expenses.

Feeding Wheat to Animals

There has been much discussion as to the wisdom of the Western farmers in feeding their wheat to animals rather than sell at the low prices offered. The Kansas State Board of Agriculture has just issued a pamphlet on the subject, showing that of the nearly twenty-five million bushels of wheat raised in that State last year more than one-sixth was used as feed for farm animals, and of this year's crop it is thought that over one-fifth will be so used. The majority of farmers replying to the Board's questions stated their belief that wheat was superior to corn for fattening hogs, even where there had been a waste caused by the animals swallowing it unmasticated. According to the average testimony, eleven pounds of pork were produced by a bushel of wheat. The average cost of the wheat in the bin (including seven per cent. interest on the land value and also the wear to equipment) ranged from twenty-six cents a bushel on a yield of thirty-five bushels to the acre to fifty-six cents on a yield of only ten bushels to the acre. The conclusion reached by the Board is that, with corn and wheat approximating the same price, it is not unprofitable to feed the wheat; yet if it can be ground, rolled, crushed, or in some way broken at a cost not over five to seven cents a bushel, to feed it whole and dry is unwise.

Customs Duties in Gold

The propriety of passing a law compelling the payment of half of the customs duties in gold coin is now being discussed with much interest. The gold income of the Treasury would thus be much increased. Deputy Assistant United States Treasurer Muhleman is reported to have said that it is practically impossible to force such payments as long as legal tenders are redeemable in gold.

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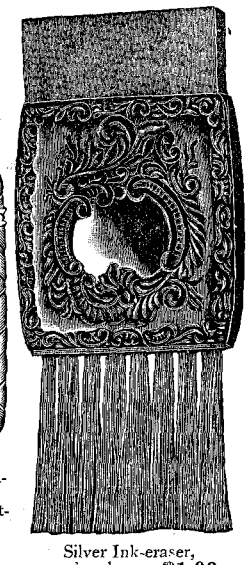

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Good Deeds

Built entirely by one-dollar subscriptions from friends, patients, and admirers, the heroic statue of that great physician, Dr. Marion Sims, has just been unveiled in New York City. The fact that he was the founder of the Woman's Hospital is noted on the pedestal.

The last complete set of "Hansard's Parliamentary Debates" offered or likely to be offered for sale has just been presented to the library of the University of Pennsylvania by the Hon. William Potter, late United States Minister to Italy. The set makes 459 volumes, and is as complete as it is rare.

Frank Dekum, of Portland, Oregon, who has just died, will long be gratefully remembered by bird-lovers on the Pacific slope. Years before he became a rich man, he spent all he could in endeavoring to people the parks of the Oregon towns and the woods of the country with song-birds from his native Germany. The birds fared well, and to-day their songs are heard not only in Oregon, but in neighboring States. Mr. Dekum brought over skylarks, thrushes, nightingales, meadowlarks, goldfinches, chaffinches, and many other birds. He cared for them until they became well acclimated, and then set them free.

A number of churches and philanthropic institutions in New York City were enriched a fortnight ago when the will of Mrs. Josephine Peyton was filed for probate. Among specific bequests were the following:

The first Baptist Church of Hoboken, $1,000; Spring Street Presbyterian Church of New York City, $1,000; Berean Baptist Church of New York City, $1,000; Sixteenth Street Baptist Church of New York City, $1,000; American Baptist Missionary Union, $1,000; Institute for the Blind of New York City, $1,000; Five Points House of Industry, $500; American Bible Society, $500; American Home Missionary Society, $1,000; Baptist Theological Seminary of Rochester, $500; American Tract Society, $1,000; Home for Incurables of New York City, $1,000; Society for the Relief of the Ruptured and Crippled of New York City, $1,000; and the Colored Orphan Asylum of New York City, $500.

Mrs. Peyton's estate is valued at three million dollars, of which her daughter is to receive the interest. Should the latter die without heirs, the estate will go equally to the following charities:

Baptist Missionary Society, the Disabled Ministers and Ministers' Widows' Fund, Southern Baptist Association, American Baptist Publication Society, American Baptist Missionary Union, American Baptist Home Society, the Young Men's Christian Association of New York, Demilt Dispensary of New York, Baptist Home of Brooklyn, the Howard Mission and Home for Little Wanderers, Board of Foreign Missions of the Presbyterian Church of the United States, Board of Home Missions of the Presbyterian Church of the United States, American Sunday-School Union, New York Dispensary of the City of New York, American Female Guardian Society, New York Orphan Asylum, Children's Aid Society, Nursery and Child's Hospital of New York City, New York Infirmary for Women and Children, Society for the Relief and Employment of Women, New York Prison Association, Five Points House of Industry, Home of Industry and Refuge, New York Christian Home for Intemperate Men, Florence Night Mission, and Baptist Theological Seminary of Rochester.

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Astonishing values in all classes of good woolen materials.

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1,000 lengths dark blue Homespuns, 50 inches wide, and all wool, regular $1.00 a yard goods, at $3.00 per dress pattern.

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THE "ARLINGTON" GLOVE,
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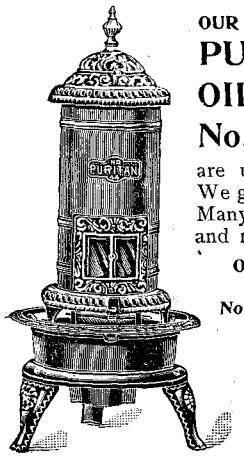

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Tschaikowsky and His Last Symphony

The popularity which Tschaikowsky's "Pathetic" Symphony won last year, when Mr Damrosch brought it forward at a concert of the Symphony Society, will make its repetition as the opening piece of the present season extremely welcome. It is significant of the character as well as the extent of our musical activities that it can safely be asserted that no city of Europe, outside possibly of St. Petersburg and Moscow, has heard so much of Tschaikowsky's music as New York. The "Romeo and Juliet" overture-fantasie was played as a novelty in London last year. It was played in New York nearly twenty years ago. Meanwhile, nearly every work of magnitude which came from his pen received a prompt performance here, either from the Symphony or the Philharmonic Society. When Tschaikowsky came in person to assist in the dedication of Carnegie Hall, he found a public familiar with his music and fond of it. His visit endeared him to all who came in contact with him, and his Symphony in B minor would have had a cordial welcome even if the melancholy occurrence of October, 1893, had not lent it special interest. On the 16th of that month the composer conducted a concert of the St. Petersburg Imperial Musical Society at which the new symphony was the principal number. Although recalled many times to the stage after the performance, it is said Tschaikowsky was not satisfied with the reception given to it, and expressed a wish to have it performed again so that it might be better understood. This wish was fulfilled at the next concert of the Society, but when that took place the composer was dead and had been honored with a state funeral. In a twofold sense the Symphony is "Pathetic."—*Carnegie Hall Programme.*

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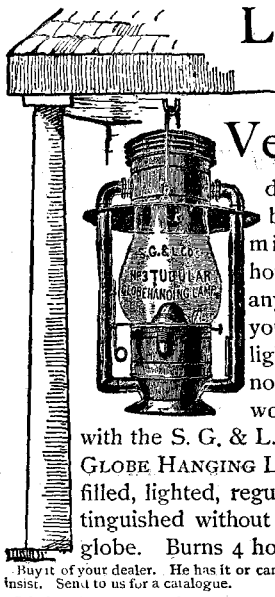

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The Harvard-Yale Football Game

By a Staff Correspondent

As a popular spectacle the annual Harvard-Yale football game at Springfield is worth going a great many miles to see. It may fairly be called the greatest amateur athletic "event" held in this country, if the number of spectators, the brilliance of the scene, the enthusiasm of the adherents of the contesting teams, and the elaborate preparations for the game are considered. There is, too, an atmosphere of college life indissolubly connected with the occasion which gives it a peculiar and delightful character. Thousands of spectators gather in Springfield, brought there in special trains from various parts of the country; the city itself is thronged with crowds wearing either the crimson of Harvard or the blue of Yale. Hampden Park, where the game is played, is one of the most perfect football fields in the country. It is really a rectangular amphitheater, on one side of which ten thousand Yale supporters sit, and on the other side ten thousand Harvard partisans. At each end there is another huge grand stand. It is a stirring sight to see the Yale side rise, a mass of blue, and burst into a cheer over some brilliant play of its team. To a spectator on the Yale side the Harvard stand is not less brilliant with its display of crimson flowers, flags, and ribbons, nor less enthusiastic in its cheering and shouts of applause. The writer has made it a point to attend this annual contest for several years. He has found it well worth going to; but it must be frankly said that it has been steadily taking on the nature of a violent and vindictive fight, instead of a fair and manly trial of athletic skill and strength.

Saturday was a beautiful day, and a larger crowd of spectators gathered at Springfield than ever before. The management of the grounds and the crowd was admirable. It is estimated that there were over twenty-five thousand spectators on the grand stands, and that the total amount of money spent for tickets, railroad fares, and other expenses of the game was close to one hundred and fifty thousand dollars. There has in previous years been considerable criticism of the roughness of the game, but there has been no such unanimity of opinion as to its disreputable violence as this year's game has given rise to. I have carefully examined the reports of all the Boston and New York papers, together with those of the Springfield "Republican" and the Hartford "Courant," and they all agree in saying in effect what the Springfield "Republican" says in these words: "We can better endure to give up an absorbingly popular spectacle than to suffer the moral and physical losses which attend upon a passionate appeal to the methods of the slugger." The same paper says of the game in its news columns: "The claim that it was brutal is borne out by expert evidence." The Hartford "Courant" calls it the "fiercest game yet played," and editorially remarks: "Another such game of football as was seen at Springfield Saturday and the sport will be dead, if the players themselves are not. That is not the kind of entertainment that a Christian civilization wants to witness, or that an American university can afford to encourage."

I have, since the game, talked with several lovers of football, women as well as men, and sympathizers with Yale as well as with Harvard, and they were all disgusted with the remarkable record of injuries which was made. Six of the twenty-two players were seriously injured, and two were disqualified for "slugging," although report says there was a great deal of the latter offense which the umpires "did not see." The friends of Armstrong (Yale), who, together with Hayes (Harvard), was disqualified for "slugging," are reported to claim with indignation that "neither of them struck a blow, but that they simply reached out with their arms, Armstrong to block a kick and Hayes to ward off Armstrong." The "reaching out of arms" would not be a bad definition of prize-fighting for the next new dictionary. Murphy, one of the strongest of Yale's players, was knocked senseless, and as the players swept down the field was left lying on the ground with one arm sticking rigid in the air, looking like a corpse on a battle-field. He was carried off on a stretcher, taken to the hospital, and did not recover consciousness until eight o'clock in the evening. Hallowell, one of the star Harvard players, was helped off the field by two men. He came directly in front of me, and presented the worst spectacle that I have ever seen in the way of an injured yet live human being. His arms and legs were aimlessly shaking, and his head lolling to and fro like that of a man in an epileptic fit, and his features were distorted into a hideous grin. As a physician, a graduate of Yale, said to me afterward, it was undoubtedly the result of slight concussion of the brain, although he is reported only to have had his nose broken. I had a near view of Jerrems (Yale), who was writhing about suffering from a kick in the groin, which will probably prevent his playing again this year, if ever.

But the injuries to the players themselves was not the worst of it. I sat on the Harvard side, and while Harvard must be given the credit for loudly and heartily cheering the injured Murphy (Yale), it must also frankly be said that I heard not a few cries of "Kill him!" which were directed toward Captain Hinkey, of Yale, when, as a result of one of his inexcusably savage tackles, Wrightington's collar-bone was dislocated. The same excited state of feeling was manifested on the Yale side; and although this violence of sentiment and expression was displayed by only comparatively few of the most excitable individuals, it is nevertheless true that there was every indication that the strain of feeling on both sides was intense. Gentle and refined women, who could not bear to see a blow struck in an ordinary fight, or a man knocked down by a runaway horse or a cable-car, sat perfectly unconcerned at the spectacle of an injured man being revived from unconsciousness by the energetic work of the doctors in attendance, or the sight of another player with the blood streaming from his nose being soothed by the application of a sponge full of cold water taken from the pail which was carried from the side lines into the field every few minutes—at least during the second half. A gentleman who sat on the Yale side, and who has a son who plays football at a high school, with the hope of sometime playing at Yale, said to me after the game: "I wish somebody would point out to me the difference in degradation between such sights as we have witnessed this afternoon and a prize-fight between Corbett and Fitzsimmons. Except for the matter of popular opinion, it seems to me that if Yale selected and trained a champion boxer, and Harvard did the same, and they met in Hampden Park and 'fought to a finish' with small gloves, I do not believe either the physical results on the respective champions or the moral effect on the spectators would be any worse than in such a game as was played this afternoon."

In "Harper's Weekly" for last week Mr. Laurence Hutton contributes a most interesting article showing that the blackguardism and brutality of football were characteristic of the game even three hundred years ago. He points out that at more than one time in the history of the sport in England the game has had to be suppressed. Unless some efficacious method can be found for eliminating the vicious elements which so easily creep into football contests, I, for one, although my interest in the game is very great, should approve heartily if the Presidents of the leading colleges would agree to forbid intercollegiate football contests.

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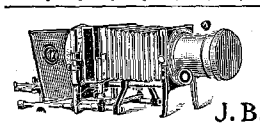

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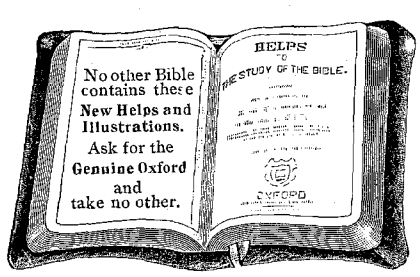
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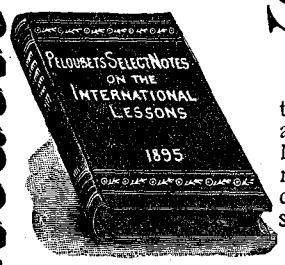

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The Spectator

The unwonted prosperity of the poets of the Bodley Head, as recently described in The Outlook, recalls to the Spectator's memory a poet who sighed in vain for the substantial recognition which has come to some of the lesser English poets through the medium of generous publishers and limited editions. This poet had been denied publicity by the leagued powers of evil, and, full of determination and of unpublished verse, he possessed himself of a small font of type and proceeded to "set up" his own works. Having set up three pages—the font was small—he would carry the form to the electrotyper's to be cast, then distribute the type, and proceed to immortalize more thoughts. The proofs which he brought to the Spectator for aid in correction were curiosities, and suggested the work of the country editor who said, at the head of his editorial columns, "Our printers have struck; We are setting the type ourselves. It is easy enough!" The book, when printed, would have made a worthy companion-piece to another book known to the Spectator, which was intended to solve the labor problem, and whose author had been presented with the sum of $500 by a wealthy philanthropist to be used in defraying the cost of publication. This sum was entirely too large to turn over to the accursed capitalists, and was used by the author in paying butchers' and grocers' bills and in the purchase of a second-hand font of type with which one of his children set up the book, the father reading the proof. As neither was at all acquainted with the mysteries of the art preservative, the book was a curiosity in typography, and must have gone far to convince its readers that one principle at least in modern industry is sound—that of the division of labor.

❀

"Do children learn the lesson of obedience in the kindergarten?" asked an old-fashioned teacher of the Spectator the other day. The Spectator could not answer the question, but he could tell of an incident more or less in point. Wishing a little friend to assume a certain position, he said to her, "Now, Julie, please sit there quietly, with your arms folded, just as if you were in school." "But I don't have to sit still and fold my arms in school," was the comment. "What school do you go to?" "I go to the kindergarten." "Well, when you get a little older and go to the public school you may have to sit still sometimes with your arms folded." "No, I wouldn't," was the reply, startling alike in its effectiveness and in its command of school-boy vernacular: "*I'd sneak!*" Evidently the little one was not accustomed to obeying disagreeable orders in the school-room. The old-fashioned teacher remarked that the best lesson that a child could learn was that of obedience, and that "making things pleasant" did not always help him to learn that lesson; on the other hand, an obvious endeavor to please children was apt to make them self-important and conceited with the idea that older people were employed to "be good" to them. "It is an excellent thing," said she, "for a child occasionally to give in to others' authority. Cross-bearing is an important factor in the education of children as well as of adults, and character cannot be built up by giving children everything they cry for." Probably the old-fashioned teacher had seen the work of only the second-rate kindergarten; but there may be food for reflection in her old-fashioned ideas.

❀

In a city which has had such a rapid growth as New York, events seem to share the ephemeral character of the buildings, and the happenings of forty years ago are as deeply sunk in oblivion as most of the houses of that period. To meet a man, therefore, who was part of such a far-away fragment of history as the Astor Place Opera-House riot gives one a start, especially if one does his daily work on the very site of the old opera-house. It is, indeed, the man whose daily work is performed under the entirely changed conditions of these days who finds it most difficult to realize that his neighbor who has seen the place in the "old" days need not necessarily be a Methuselah. The man whom the Spectator met, who was an innocent party to the famous riot which grew out of the professional rivalry of the actors Forrest and Macready, was a stalwart, well-preserved American, who looked to be fifty and was probably seventy years old. He was one of those delightful characters who, without special mental training, remember everything they have ever heard or seen, and know precisely what "he said" and "I said."

❀

"At the time of the Opera-House riot," said the Spectator's veracious informant, "I kept a grocery-store at the corner of Fourth avenue and Ninth Street, the present site of 'Stewart's.' On the evening of the riot, just as I was about to close my store, a well dressed man came in and asked if I had any eggs for sale. I said I had. He asked how many. I had just got in two barrels of eggs that day, and told him so. He asked how much they were a dozen, and then he stepped to the door and beckoned, and several men came in. He had me count out twelve dozen eggs, paid me for them, and the men filled their pockets with them. Then he called in more men, and bought more eggs, which were transferred to the pockets of the men. He kept calling in men and paying for eggs until he had taken the entire contents of the two barrels. I knew there was trouble in the air, and tried to induce the men to leave the store when I saw what they were up to, but they were not to be reasoned with. My wagon was stolen that night to help make a barricade, and the next day I found it near the scene of the riot. I slipped into the Opera-House by a side door, and there, on the stage, I found my two barrels of eggs! They were broken. And they were nice fresh eggs, too! It seemed a pity. The men had intimated that if I had any eggs that were not strictly fresh they would do just as well. But we didn't keep that kind of eggs in those days."

❀

The Spectator used to know a preacher who regularly, at ten minutes before twelve on Sunday morning, turned on his "eloquence." It consisted in gesticulating fiercely and speaking with vehemence. He evidently thought that eloquence was a necessary part of every sermon, and that it was well to work it in near the close, so that people should remember it. This sort of "eloquence," with the taste for it, is, happily, passing away. But the taste for a certain kind of labored and turgid rhetoric still lingers among popular audiences, and they applaud it as eloquence. This comprises a large part of the "eloquence" of that nevertheless most effective speaker Colonel Ingersoll. There is a great deal of the "rainbow of hope" and "star of freedom" in it, and a flavor of midnight oil, suggesting that it is worked up and committed to memory with much care. But when this sort of thing is attempted by a man of less capacity, it becomes mawkish. The Spectator recently heard a famous labor leader who was addicted to this style of oratory, and who "kissed the clay-cold lips of death," etc., etc., until one was ready to overlook the really good things that he said. This man, by the way, had adopted Ingersoll's gestures and intonations, and had perhaps thought it desirable also to include the rhetorical methods of that popular orator. Unfortunately, he had not found it possible to include the Colonel's undoubted wit among the things borrowed—a wit which moved Mr. Beecher to characterize Ingersoll, at a memorable political meeting at which the Spectator was present, as "the most brilliant speaker who used the English tongue."

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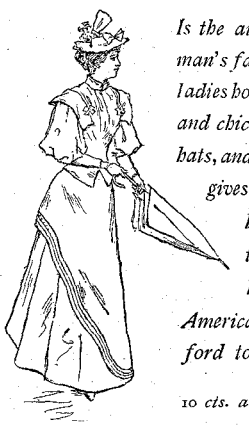

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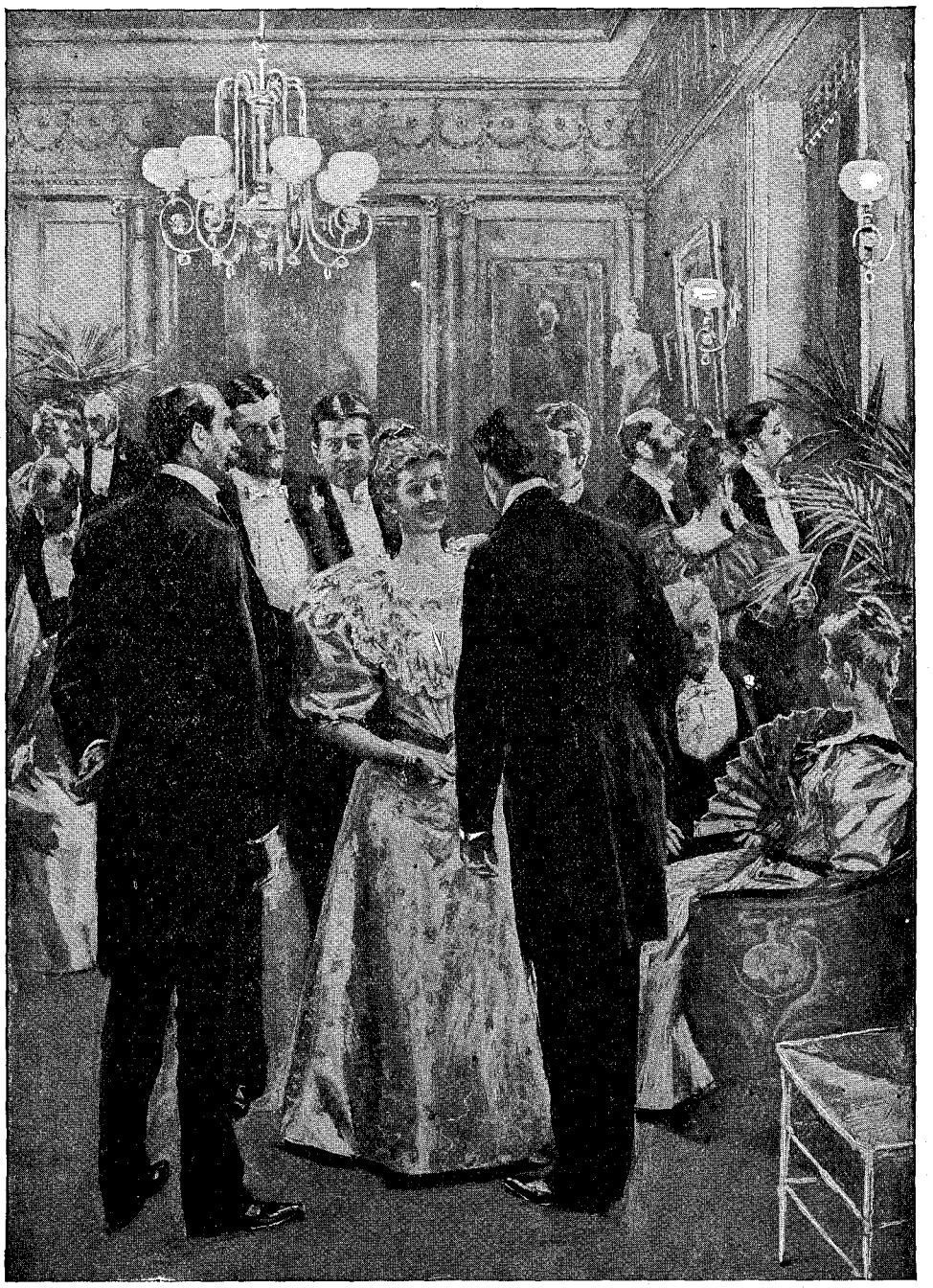

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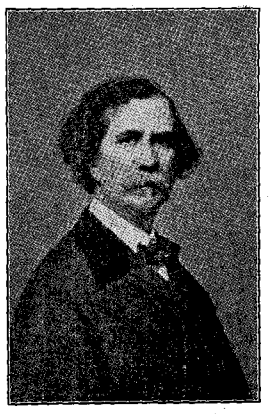

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